

The Dark Before the Dawn in China, by Rev. Henry Kingman
Story by Mabel Nelson Thurston Catechetical Conference at Andover

Volume LXXXV

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THE CONGREGATIONALIST

Boston Thursday 19 July 1900

THE CHILD HEART

THE summer sun may shrink the rill
Till all its course is crannied clay,
Yet in some green ridge far away,
The fountain-head is welling still.

Such is his lot whose youth is past—
Whose noon of life straightway departs,
If in his bribeless heart of hearts
His childhood dwells serene and fast.

The winds heroic news still bruit,
The woods enchanted murmur make,
And all the word that Nature spake
In his young ear, grows never mute.

His childhood's God lives in the sky,
And breaks the seasons to the earth;
Day's new-blown fire, red evening's hearth
Wave wonder-scrolls before his eye.

Of all the flowers the round year brings
He loves the faint pearl-colored blooms,
That wear, through April's smiles and glooms,
Memorial looks of youngest springs.

He yet can find a relish keen
In foods and drinks his childhood sought,
In cups of milk, and honey brought
From hives within the forest green;

In berries speared on grassy bent,
Dusk berries from the bramble wastes:
In each and all of these he tastes
I know not what of deep content!

And never falls upon his ear
Such benison from Music's tongue
As in those hymns his mother sung
In summer twilights dim and dear!

The years no tenderness can steal;
Him as a child the shaft can wound;
But since his heart beats true and sound,
Him as a child the balm can heal.

His joys and griefs, as they were wont,
Travel the same heart-avenues;
A vernal hope his step pursues—
The snow-flakes gather on his front!

Old Time despairs to make him old,
And when from out the veiled deep,
The still Voice calleth him to sleep,
He as a child his eyes shall fold.

Written for The Congregationalist by
EDITH M. THOMAS



Appeal from the Missionaries in China

The Associated Press, at the request of missionaries in Shanghai, is scattering broadcast this appeal: "To the Christian people of the United States: The missionaries in China ask a special prayer from every pulpit for the guidance of the Government and speedy succor of Americans and native converts in extreme peril."

Missionaries of the American Board in Peking

This list includes all the missionaries with their children who were at last accounts in Peking. We append also their American addresses.

Miss Mary E. Andrews (Cleveland).
Miss Abbie G. Chapin (Los Angeles).
Rev. Franklin M. Chapin (Portland, Me.).
Mrs. Flora M. (Barret) Chapin (Winchester, N. H.).
Children: Ralph E., aged six years; Ernest, aged two years.

Miss Jane G. Evans (Oxford, N. H.).
Rev. Howard S. Galt (Shenandoah, Io.).
Mrs. Louise A. (West) Galt (Tabor, Io.).
Rev. Chauncey Goodrich (Hinsdale, Io.).
Mrs. Sarah H. (Clapp) Goodrich (Wauwatosa, Wis.).
Children: Grace, Mary Dorothea, Luther Carrington, eleven, eight and six years, respectively.

Miss Ada Haven (Brooklyn).
James H. Ingram, M. D. (Vineland, N. J.).
Mrs. Myrtle B. (Prough) Ingram (Vineland, N. J.).
Children: Ruth, aged nine years; Miriam, aged two years.

Mrs. Mary L. (Sellers) Mateer (Beulah, Cal.).
Miss Luella Miner (Oberlin, O.).
Miss Virginia C. Murdock, M. D. (Chicago).
Miss Nellie N. Russell (Chicago).
Miss Elizabeth M. Sheffield (Oberlin, O.).
Rev. Arthur H. Smith (Clifton, Ill.).
Mrs. Emma (Dickinson) Smith (Clifton, Ill.).
Rev. Elwood G. Tewksbury (East Somerville).
Mrs. Grace (Holbrook) Tewksbury (Norwich, Ct.).
Children: Gardner, aged eight years; Donald, aged six years.

Miss E. Gertrude Wyckoff (Galesburg, Ill.).
Miss H. Grace Wyckoff (Galesburg, Ill.).

These missionaries were probably at Peking, but there have been conflicting reports concerning them:

Rev. William S. Ament (Owosso, Mich.).
Rev. Charles E. Ewing (Danvers).
Mrs. Bessie G. (Goodyear) Ewing (North Haven, Ct.).
Children: Helen, aged five years; Ellen, aged two years.
Rev. James H. Roberts (Hartford, Ct.).
Rev. Mark Williams (New London, Ct.).

Marriages

LYNCH-CLARKE—In Kingston, R. I., June 28, by Rev. A. L. Clark, assisted by Rev. Frederick Denison Plumb, Mass., Frank O. Lynch and Harriet H. Clarke.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BENNETT—In Hubbardston, July 6, Mary R., widow of Asa Bennett, aged 76 yrs.

GREENE—In Pomfret, Ct., July 12, Edith Brinkerhoff, beloved wife of Rev. Winthrop Benton Greene.

PAINE—In Groveland, July 12, at the residence of her son, Mrs. Eliza Folger, widow of Rev. John Chester Paine, aged 81 yrs., 9 mos., 1 day.

MRS. CHARLES A. DENNY

Mrs. Caroline Woodcock, wife of Hon. Charles A. Denny of Leicester, died June 30, after an illness of a few weeks. Her death is an occasion of very deep sorrow and sense of loss, not only in her family and the community in which her whole life had been passed, and in the church of which she had been a valuable and beloved member nearly forty-three years, but to a far wider circle of devoted friends with whom she had come in contact in organizations and in social relations, as well as through Mr. Denny's associations in business, in public affairs and religious work, and who had come near her in her hospitable home. Under a calm and unostentatious and somewhat reticent exterior, they came to recognize great strength of character, executive wisdom and force and deep and helpful sympathy. She was for many years a prominent and devoted actor in the various agencies of the church. She leaves her husband, two sons and a daughter, who is with her father in the home. When the end came the going out of her life was as serene as her passage through it had been.

FREDERICK DENISON PLUMB

Frederick Denison Plumb, son of Rev. Albert Hale and Harriet Eliza Dart Plumb of Boston, died, July 13, at Ashfield, aged thirty-five years. He loved honor and truth, and was brave and faithful in endeavor. He had true humility, meek resignation and a loving trust in the Saviour. Thus his life, though in later years one of baffled efforts and long struggle with disease, was truly a successful life. When the heavenly Husbandman's purpose is attained, "immediately he putteth in the sickle, because the harvest is come."

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THE CONGREGATIONALIST

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The Christian World

The Call for Sympathy

If the terrible things feared regarding Peking have actually taken place, the loss of the American Board alone will be no less than thirty-two men, women and children. Do we realize what this appalling statement means? These heroes and heroines have gone directly from our homes, our schools, our churches, and in scores of cities and villages over the country today are circles of relatives and friends torn with anxiety and sorrow. How can the rest of us refrain from extending sympathy in every way possible and from frequent prayer for the comfort and mercy of God? We attended a church last Sunday where no syllable uttered by the minister in prayer or sermon gave the slightest evidence of any interest in the terrible history now being enacted in China. We trust that this is an exceptional case. Surely if there was ever a crisis in the world's history which should make us humble and loving and much in prayer it is the one on us now.

The Andover Conference

It is encouraging that in midsummer days so large a company of earnest young ministers should have assembled to consider the Christian training of children and youth as came together at Andover last week. It was an exceptionally delightful and suggestive gathering, committing itself to no special form or method of catechetical instruction, but emphasizing the churches' responsibility for building up in its young people a strong, symmetrical Christian life. We look upon this revival of catechetical instruction as symptomatic of a growing intensiveness of Christian life. Whether the ideal catechism has yet come to light may be a question. Certainly uniformity is the last thing to be expected or desired in dealing with plastic childhood, for, as one of the speakers at this conference said, "In making a catechism remember Hugh Price Hughes's remark: 'Catechism building is like poking a fire—no one else can do it entirely to your satisfaction.'" Yet we cannot realize too keenly the obligation to root our children in the fundamental Christian truths and to train them for service in the kingdom.

Young People in Summer Conventions

The international assemblage of the Y. P. S. C. E. opened, as scheduled, in London on Saturday. In no previous year have conditions so combined to decrease attendance and retard the opening sessions. But delegates from the Continent were present in large numbers, and there was much enthusiasm and a warm welcome from the British hosts. Central and Royal Albert Halls and the Alexandra Palace were the chief places

of assembly. Secretary Baer was the first official to arrive from America. Dr. and Mrs. Clark reached the city in time for the regular sessions. Treasurer Shaw and his party by the Ultonia were booked to arrive on Tuesday, while the Trave reached port last Saturday. Tour 6, under the care of George B. Graff, with 150 passengers, did not sail until Wednesday, the 18th, the day the convention closed. One of the features of the opening day was an all-day prayer meeting in Wesley Chapel. Other gatherings of young people will claim interest, in view of common bonds. The Baptist Young People's Union met last week in Cincinnati, with a large attendance. John H. Chapman of Illinois was elected president. The Universalist societies, with 300 delegates, were the guests of Atlanta, Ga., from July 11 to 14. The Epworth League holds no convention this year, but its board of control is planning for unusual features in 1901 at San Francisco.

The Past Year of Endeavor

Secretary Baer's annual report, as always, was strongly confident respecting the mission and future of the Y. P. S. C. E. movement. It stated the present membership at 3,500,000 in 59,712 societies. America has above 43,000 organizations, Great Britain 7,000. In Australasia are 4,000. In China, from which President and Mrs. Clark have just come, there are enrolled 148 societies. The secretary noted the diversity in operation of societies in their ministry to all worthy benevolence, while in nowise neglecting home responsibilities. The Tenth Legion, consisting of those who give a tithe of their income to benevolent objects, grows apace, registering now 7,000 members, and the Quiet Hour Comrades number 21,000. There has been special activity in unexpected places—colleges, hospitals, asylums and prisons. With the prevalence of war on land and sea floating societies and organized work in the army have assumed prominence.

The Second Northfield Conference

It is the young women who this week have taken possession of the hundred of the breezy Northfield uplands, and their conference, which lasts until next Monday, bids fair to equal the young men's convention just closed. Several of the same speakers are giving instruction and inspiration, while veteran missionaries like Drs. Chamberlain and Paton furnish the world-wide outlook. It is significant how mention is made on the platform repeatedly of Mr. Moody, whose absence in the flesh is offset in part by the greater intensity of purpose on the part of the delegates to realize all the good possible from these summer gatherings, and to make them tributary to Christian progress everywhere. The address which

Mr. Will R. Moody has just sent out inviting Christians generally to the August conference is couched in tender, winning words and breathes the yearning which was so marked in his father during the later years of his life for a baptism of the Spirit upon the whole church of Christ. In view of the large number of applications already for accommodations at this August meeting, it behooves those intending to go who have not yet made arrangements to write at once to Ambert G. Moody.

Y. M. C. A. Men at the Thousand Isles

Another beautiful rallying point for summer conferences is the Thousand Island Park in the St. Lawrence River, and here last month over 300 Y. M. C. A. general secretaries and physical directors held their annual meeting, which was one of the most profitable and significant in the history of these gatherings. It was in a certain sense a clinic, in that the main effort seemed to be to reach a better understanding of the purpose of Y. M. C. A. work and the material with which officials have to do. The paper on the religious condition of young men was a remarkably exhaustive analysis of the attitude of young men toward the churches, while Edwin F. See's address on the secretary and his place and leadership is one of the best expositions of the subject we have ever seen. More and more emphasis is being placed by wise leaders in Y. M. C. A. work upon intellectual equipment for Christian service. In no discussion concerning ministerial qualifications of late has there been more stress laid upon this desideratum. Mr. See, pointing to the splendid material gains in the way of new buildings for Y. M. C. A. work, pressed home upon his hearers the question whether in character and mental power they were keeping abreast of this outward improvement. We think the attendants upon the conference must have gone home with the determination to study more, not merely the Bible, but the life of the young men in the world and books like Professor Giddings's Principles of Sociology and Professor Henderson's Social Elements, which help to a true understanding of the complex nature of man. A notable feature of this secretaries' conference was a special meeting of secretaries' wives, sixty-four of them being present, to study ways of co-operation with their husbands.

Unitarians at the Shoals

It is interesting to note how places of great natural beauty are more and more being seized upon for religious gatherings. What evangelical Christians find at Northfield is paralleled to some extent by the benefits accruing to Unitarians from their summer meetings at the Isles of Shoals. Their fourth annual gathering there has just been held, with an attend-

ance of about three hundred and fifty. While the meetings have no such official standing as the annual convention, they are under the auspices of a committee appointed by the New England Missionary Council and are designed to stimulate denominational unity and energy at the same time that they furnish a rare opportunity for physical recreation and social delights. Sessions are held only for an hour in the morning and evening. The main theme of the morning meetings was the influence of Unitarianism on the statesmanship, the philanthropy, the women's work, the literature and the theology of the century, such men as Hon. H. C. Parsons, Dr. Edward Everett Hale and Rev. F. B. Hornbrook being chosen to guide the discussions. The participation of Rev. C. E. St. John, the newly appointed secretary of the association, in the conference deepened the impression of his fitness for the position. He as well as other of the younger men heard during the conference struck a positive note, and the spirit animating them seems to be not the critical, negative attitude of former times, but the desire to make Unitarianism a spiritual force. That, as we have before shown, was the dominant mark of the recent international Unitarian assemblage in this city, the effect of which is apparent in many ways in Unitarian circles.

A Diamond Jubilee Fund

The Home Missionary Society rightly proposes to celebrate its seventy-fifth anniversary, if possible, free from debt. It has sent an effective statement to all its life members, showing that an average gift from each one of ten dollars would lift the Society into freedom from bondage to that somewhat more than \$100,000 which handicaps its usefulness, and would make its forthcoming diamond jubilee a most joyful occasion. Other letters will follow, and literature suited to stir new interest among all friends of home missions. One home missionary superintendent was so much impressed by the prospect of new life that would come to the society through its discharge from its burden that he sent the first contribution, a pledge for \$75. In the nine months before the first annual meeting in the twentieth century, hundreds ought to follow this loyal servant's example. No society more needs a helping hand at this time than our oldest home missionary organization. Send in your pledge.

Home Missions at the South

The July *Home Missionary* calls special attention to the value of the work of Home Missions in the South and Southwest. There was a time, and not so many years ago, when it seemed questionable to some if it were worth while to push Congregationalism in that part of our country. But no one can be in doubt about it any longer. The fact that an entire generation has grown up since the Civil War has put a new face upon the matter. Largely free from the prejudices of their predecessors and more ready to form cordial relations with Northerners, intensely patriotic, as the Spanish war has proved, and recognizing the educating as well as the spiritually uplifting value of our churches, they have welcomed efforts in their behalf heartily.

Moreover, so far as ecclesiastical affairs are concerned, the race question has become a less troublesome factor, and the future is bright. Congregationalism, speaking comparatively, still is in the day of small things at the South. But, absolutely, it has made excellent progress and is now in condition to do more and better work than ever.

Filling Baptist Pulpits

A few months ago we noted an unusual number of Baptist churches in and around Boston without pastors. But the number has been rapidly lessening, and the autumn will find most of these vacant pulpits filled. Clarendon Street in old Boston will welcome Rev. E. W. Hunt about the middle of September. Dudley Street in Roxbury and Jamaica Plain have secured pastors, who have already been announced, Rev. Messrs. W. W. Bustard and H. B. Grose, and are now successfully at work. The North Avenue, Cambridge, is to receive Rev. C. F. Williams Sept. 1, First, Boston, Rev. F. H. Rowley, Oct. 1, and Watertown Rev. James Grant at the same time. Brookline has called Rev. F. W. Shaw, and Worthen Street, Lowell, Rev. C. R. McNally. The other important pulpits to be filled are Ruggles Street and Old Cambridge. With so many new men new energy will be infused into the Baptist denomination in these parts, and the spiritual life they bring will be shared by other denominations.

An Illuminating Report

It does not take them long on the other side of the water to carry through the press official reports of the great meetings. Here at hand, for instance, is the Free Church year-book, containing a full account of the meetings at Sheffield, where the fifth national council of the evangelical churches convened last March. It is a substantial volume of 300 pages containing besides the important addresses and proceedings much definite information touching the character and work of this great federative movement. When one looks at the admirable map of England and Wales which prefaces the book it seems as if hardly a section of the kingdom were without a local council, through which the spirit of unity finds expression and exerts a wholesome influence upon the public thought. These local councils are in turn organized into district federations, and once a year, as at Sheffield, there is a mass meeting, when the prominent leaders of the denominations as well as the rank and file come together for consultation and fellowship. The amount of work accomplished by the local councils in the way of restraining the drink traffic, sustaining open air services and meetings in neglected districts, in rescuing and helping the children of the street, and in other practical enterprises is set forth in these pages. In the line of publication an effective propaganda is being carried on. The *Free Churchman* is now localized in nearly every county in England, while the official organ, the *Free Church Chronicle*, is taken by thousands of Free Church men. The *Free Church Catechism*, issued in January, 1899, has had a sale of 190,000 in England alone, and has been translated into Italian and other con-

tinental languages. We regard this federative movement in England as one of the most significant religious phenomena of the closing century. It has already done much in the way of preventing overlapping and promoting unity and through such measures as the projected simultaneous mission of 1901 it is preparing to bring the united power of the free churches to bear upon the problem of reaching the masses in the large cities.

Where Federation Is Needed

Here in America, too, federation has its champions, and those who see the demand for it in any given local field and seek to inculcate in their brethren the spirit of effective co-operation are rendering a real service. Such an attempt as that at Providence, chronicled in our Church News columns not long ago, to create an *esprit de corps* among the Congregational churches of that city is in the line of progress needed, for not until separate members of the Congregational body get together will it be feasible to attempt federation upon a larger scale. Rev. S. H. Woodrow of Hope Church, Springfield, Mass., has spoken out boldly recently with reference to the over-churching of Armory Hill, one of the most delightful residential sections of that city. He declares that several of the nine churches there are heavily in debt and that some receive home missionary help. He also instances a case of apparent disregard of comity at Feeding Hills, a little town in Hampden County of 200 people. When the Methodist edifice burned some time ago, the people worshipping there were content to find their home in the Congregational church for several months, but they have now decided that a new Methodist edifice must be erected. They have some insurance money, and an appeal will be made among friends for the balance wherewith to build. Surely in a place of that size two orthodox churches within 300 yards of each other are not needed, and it is possible to interpret the burning of one of them as a providence designed to foster Christian unity.

On Whose Account

Why does God bid us love our neighbor? If we treat him civilly and in no way interfere with his rights or his happiness, why is not this enough? Why ought we to try to feel for him an emotion in some real sense meriting the name of love? Not on his account alone. We are bound, for Christ's sake, to cherish such a feeling for our neighbor as shall enrich and bless his life as much as possible. Because we can benefit him by loving him, we must; and to do so also is our great privilege. Yet undoubtedly it is on our account quite as much as his that God has bidden us love him. We need to love perhaps more than our neighbor needs to be loved. We need the softening, mellowing, ennobling experience of learning to see the divine likeness in every fellow human being and to treat each one with the affection of true brotherhood, more than they, or perhaps any one of them, needs such sympathy and help as we can give. It is he who is belittled by self-interest, who is niggardly of affection and its appropriate service, and whose power of loving is withering through disuse who

is in sorest need and is most to be pitied. He who loves most grows most, serves most, and enjoys most.

Current History

Still Darker Gloom in China

If the murder of the ambassadors and of all the foreigners in Peking did not seem an incredible crime, all hope for their safety would have been abandoned some time ago. For more than three weeks no foreign government has been able to communicate with its representative at the Chinese capital. The Chinese ministers abroad early last week received what purported to be a decree from their government complaining of the aggressions and mistakes of the Powers and laying on them responsibility for the outrages of the Boxers, but containing no information concerning the legations. The United States had no part in the attack on the Taku forts of which the Chinese complained. Secretary Hay therefore pertinently requested the Chinese minister, Wu Ting Fang, to place our Government in communication with Minister Conger, but he has not been able to do so. Meantime circumstantial accounts are current of the murder of the Russian minister and his wife and of the destruction of the legations with all their occupants. Such accounts of the killing of the German minister were at first received with question, but Germany is convinced of their truth and has appointed another minister in his place. Out of the entanglement of horrors the fact is gradually emerging that China, so far as the central government is concerned, is in a state of anarchy. No government exists in China with which our State Department can hold communication. The end of the Manchu dynasty seems a sure outcome of this terrible revolution.

The allied forces attacked the native city of Tientsin, July 13, and were repulsed with heavy losses. The American troops suffered severely. Colonel Liscum of the Ninth Infantry was killed, together with thirty other officers and men, while a large number were wounded. Americans at Shanghai have issued an appeal to their fellow-citizens at home to urge the Government to send larger forces to protect American interests in China, declaring that present conditions are due to the weak and vacillating policy of the Powers in the past and calling for energetic and concerted action. The possibility of an extra session of Congress is being discussed, in order to authorize an increase of the army.

As we go to press it is announced that on Saturday the allies retrieved the defeat of the previous day, took the native city of Taku and won an important victory.

The Task before the Powers

If the death of the foreigners in Peking is a settled fact the problem before the Powers is temporarily changed. Haste in pushing an army forward to the capital is no longer imperative. Thorough preparation can be made for a campaign, and the dangers of failure greatly lessened. But the task of restoring order and creating a trustworthy

government in China is immense, and requires the united action of civilized governments. Can the concert of the Powers, whose weakness has been so often in evidence, accomplish this task? They face the highest motive ever presented to them for united diplomacy. It required a horror so great as to appall Christian nations to realize this motive. If it shall so control the nations as to lead them to rehabilitate China without attempting to alienate her territory the gain may be worth the sacrifice. One is stirred to hope by the possibility placed before him, yet he can but hesitate as he thinks of the diverse ambitions of the nations for territory and their claims for indemnity when they gain control of China, which ambitions, if not held in abeyance, suggest grave perils of a general European war.

Our Policy in China

The purposes of the United States have been clearly expressed in a note addressed to the Powers by the State Department, which has been cordially received by them and has met the approval of all parties in this country. The *New York Evening Post* sums up this policy as: "First, protection of our citizens in China; second, hearty support of any native government which stands for law and order; third, indemnity for damage done and guarantees against renewal of the outrages; fourth, withdrawal of foreign forces and the preservation of a Chinese territorial and administrative entity." Mr. Kingman in another column shows the futility of any attempt to dismember the empire and appropriate its territory. Great Britain, Germany and Japan seem to be in practical agreement with the United States. It is likely that France will see that this is the wisest position for her to take. Russia will have a sufficient task to maintain her hold on Manchuria. This policy will win the support of those elements in China which seek the welfare of the empire. It may save it from disintegrating into independent provinces. But the policy thus clearly declared places our Government in a position of great responsibility. In affirming it we have taken a foremost position among the world Powers, and the task of carrying out this policy will tax all our resources of strength and diplomacy. The aloofness we have held in the past is no longer possible, and no political party in power could place this country in the position in relation to European nations which it occupied before the war with Spain.

The Political Campaign Opened

Last Thursday President McKinley was formally notified, at his home in Canton, O., of his nomination by the Republican party to a second term, the address being made by Senator Lodge of Massachusetts. Mr. McKinley's reply was characteristically straightforward and clear. As a campaign document it is superior to the Republican platform, which in some respects it supplements. Mr. McKinley looks for the election of a Congress which will sustain and strengthen the currency law. He declares that the guarantees to the Cubans will be sacredly executed, and that "we will fulfill in the Philippines the obligations imposed by the triumphs of our

arms and by the treaty of peace." He affirms the full legislative power of Congress over territory belonging to the United States, and that "this doctrine, first proclaimed in the cause of freedom, will never be used as a weapon for oppression." The same day Governor Roosevelt was notified of his nomination for the office of vice-president at his home at Sagamore Hill, L. I. It is announced that these formalities will be extended to Messrs. Bryan and Stevenson on Aug. 8. From that time till the election in November the campaign will be vigorously prosecuted on both sides.

The Political Outlook

The prevailing opinion as reflected by the press throughout the country is that the Republican ticket will be successful. A large number of Democratic newspapers refuse to support Mr. Bryan, declaring that he does not represent the Democratic party, and some of them insist that the only hope for Democracy is in the defeat of Bryan and the consequent reorganization of the party on principles which command the confidence of the people. In this list are the Hartford Times, New Haven Register, Brooklyn Eagle, Philadelphia Record, Baltimore Sun, Detroit Free Press, St. Paul Globe, Denver Republican, and several others with more than a local circulation. Some Democratic papers of national influence, like the New York World, which do not abandon Bryan, yield him only a qualified, half-hearted support. Others, like the Boston Herald, repudiate him frankly and declare their purpose to support the Republican ticket. Yet an overconfidence in the election of McKinley might easily lead to his defeat. Mr. Bryan is a man of powerful personal influence, of unquestioned sincerity and deep conviction. He earnestly desires to overthrow the financial policy of the government and to fix the value of silver at sixteen to one. Whatever attempts may be made to bring imperialism and trusts to the front, this issue cannot be kept in the background. Many of Mr. Bryan's followers do not sympathize with him in the aim which seems uppermost in his mind. But in support of their hope of victory the fact is cited that in every instance in which two candidates for the presidency have been twice nominated in succession opposing each other, the defeated candidate in the first contest has won in the second. A sudden financial panic, or an outbreak of labor troubles like those in 1892, might be used effectively to increase the Democratic vote, which would gain by anything that would promote dissatisfaction with present conditions. The balance of power may rest with those who can be persuaded that any change would be for the better. The supporters of the present Administration will have to work diligently and constantly in order to re-elect Mr. McKinley and to secure a Republican Congress. Perhaps their chief danger lies in their overestimating the weight of the factors which make for their success.

The National Educational Association

This body met on July 10 at Charleston, S. C. Two thousand delegates were present and its sessions were rich in interest. The com-

mittee appointed last year on the proposed national university at Washington was not ready to report and was continued. President Harper, its chairman, individually opposed the project earnestly. But Prof. N. M. Butler, another of the committee, advocated it. Considerable difference of opinion seems to exist. Pres. B. T. Washington's utterance on the educational advancement of the colored race was a notable feature. The addresses on normal schools, Indian education and education for business, and the discussions of kindergarten work and of the contributions of religious organizations to the cause of education, in which Baptists, Methodists and Roman Catholics participated, should not be overlooked. In no report which we have seen is any allusion to the expected discussion of the proposition to substitute Federal supervision for state control of schools. Probably it was felt that so grave a change needs to be considered privately more fully before being dealt with by such a body. The president of the association for the coming year is Mr. G. M. Jordan, of Minneapolis.

The Fayerweather Bequests Once More Another decision has been rendered in the Fayerweather

will case, Judge Lacombe of the United States Circuit Court having rendered a decision dismissing an amended bill. If this decision stands, it will favor the many institutions interested, except Amherst and Williams Colleges and Union Theological Seminary, which will not participate in the residuary estate. But probably the case will now be taken to the Court of Appeals. Most of the prominent lawyers in New York have gathered in something from this great estate, the cost of the suits thus far having been more than \$400,000. The history of this remarkable case may be indirectly of much value to benevolence by prompting those who wish to distribute money for charitable purposes to be their own executors.

Civil Service in Porto Rico and Hawaii A step which promises much for the welfare of these islands is the action of the Treasury Department, approved by the President, placing the customs service in Porto Rico and Hawaii under the civil service rules. The customs employees are divided into eleven classes, and their salaries are determined on the basis fixed in the home executive department. The appointments will be made from lists of those who have passed competitive examinations. The chairman of the central board of examiners has been sent to Manila to inaugurate the same system there under the Taft Commission. This is a guarantee for administering the government of all these islands which will discourage the spoilsmen and cheer all friends of good citizenship.

The Presidential Election in Mexico General D. Porfirio Diaz has just been re-elected for the sixth term of four years as President of the Mexican Republic. The constitution adopted in 1857 declared that the president could only serve for a single term of four years. General Diaz was first elected in 1876, having already as-

sumed the previous year the position of military dictator. The next term the office of president was filled by a man whom he nominated. In 1884 Diaz was again elected, and three years later an amendment to the constitution was adopted, providing that the president could be chosen for consecutive terms. In the recent election there was no opposition. The choice is made by electors, popularly chosen, all respectable male adults having a vote. Practically Diaz is a dictator, but with the interests of his country at heart, and with great administrative ability. In accepting his election President Diaz said:

It is my firm belief that confidence is the basis of all government, the foundation of the administrative edifice, and is the cause of prosperity. Possessing that factor, the success of any government is assured. As to the result of the elections which are now taking place, I must repeat what I said some months ago, that neither my age nor my capabilities disqualify me to continue ruling the country. I am seventy years of age, of which forty-three have been devoted to the active service of the fatherland. As to my capabilities, I reaffirm my previous opinion, and I can only add that I will not withhold from my fatherland my closing years if she requires them of me any more than I have begrudged to her the unstinted service of my whole life.

The Paris Exposition

It is surprising to see how little is said in the newspapers of the great exposition, which was so extensively heralded in advance of its appearance. Steamship companies advanced their rates in anticipation of a great rush to Paris, but the number of passengers across the ocean this summer is smaller than in any one of the last four years. Winter rates are announced for August in hope of attracting travel, but without indications of success. Americans writing from Paris say that the exposition is much inferior to the World's Fair in Chicago in 1893, except the machinery exhibit, a large portion of which is from the United States. From the tenor of reports it may be inferred that those who saw the exposition at Chicago need not regret that they will miss seeing the one in Paris. American athletes found themselves entered for the international sports on Sunday, but their objections to joining in the games on that day were so strong and the refusal of teams to enter was so general that some sports are to begin on Saturday and in others Americans are permitted to make the contest alone, either on Saturday or Monday. At the games last Saturday out of ten events Americans were the winners in eight.

No More Banishment to Siberia

A year ago last May the Russian czar instructed the minister of justice to prepare a law substantially abolishing banishment to Siberia, and now it has gone into effect. Whether it means the cessation of this terrible and often unwarrantable form of political punishment, or that some other and equivalent penalty is to be inflicted, time only can show. We have faith in the good sense and the kindly intent of the czar, and probably his action really means what it seems to mean. If this be true, the Russian people will breathe more freely. Much of Siberia is by no means uninviting as a residence, and some exiles have not found existence there un-

comfortable. But banishment thither often has been arbitrary and undeserved and even without a fair trial. The journey thither has been an experience of cruel hardship, and for most of those banished life in the country has been full of mental and moral, and too often of physical, torture. How far the czar's action will go towards quieting the turbulent element in Russian society and politics will depend upon the general conviction of his sincerity and of his ability to compel his officials to enforce his will. Comparative tranquillity has prevailed for some time, and it ought to be promoted by the new edict, which, at any rate, speaks well for the imperial judgment and spirit.

Flashing Embers in South Africa

The conflagration of war is quenched in so far that no organized resistance continues, or is possible, by the Boers. Small bodies of them are still maintaining a guerilla warfare which cannot accomplish any important results but is annoying. They break up on the approach of the British, scatter individually or in groups, reassemble behind the British and attack them when they see a chance of success. To prevent this is almost impossible except by the slow occupation and tranquillization of the country. On July 7 Generals Clements and Paget captured Bethlehem after some sharp fighting, and since then there have been vigorous conflicts, although on a small scale, at Krugersdorp and Paardeburg, and especially at Nital's Nek, quite near Pretoria itself, where the Boers took two guns and several hundred prisoners, the latter's ammunition having failed. But this success can be of no use to them. The capture of Bethlehem is thought to have improved the prospect of peace. The whole Free State government has surrendered, excepting President Steyn, and it is not expected that General Botha will continue hostilities much longer. Lord Roberts has made no important movement recently, but seems to be devoting himself to strengthening his hold upon the country and re-establishing order among the people, large numbers of whom are surrendering daily.

Notes

The Earl of Hopetoun, who has been appointed the first governor general of United Australia, is only forty years old. He was for five years governor of Victoria, and is one of the most popular Englishmen in the new commonwealth.

Cape Nome is crowded with gold seekers, many of whom are begging the privilege of working for their board. Smallpox has broken out, typhoid fever is prevalent and lawlessness is so rampant that martial law has been declared.

Another long step in railroad consolidation has been finally taken by the act of the Massachusetts legislature approving, by large majorities, the lease for ninety-nine years of the Boston & Albany Railroad to the New York Central. The measure has, we believe, the general approval of business men familiar with conditions of the roads and of the lease.

President McKinley last week issued a proclamation of a treaty of reciprocity with Germany, by which duties are reduced on certain articles imported into this country from Germany, equivalent concessions having been granted on articles imported into Ger-

many from the United States. Such an agreement is authorized by the Tariff Act of 1897. The terms of the arrangement are not made public.

The Lining of the Cloud

The murder in one capital of all the foreign ambassadors, with their associates, families and friends, and with merchants, missionaries and tourists who had taken refuge with them, is an atrocity without parallel in history. For this reason the world is slow to believe it possible, and hesitates to accept even the apparent confirmation in detail of the final massacre of all the foreigners in Peking. Yet in spite of the growing conviction that the worst is true, the situation is not without elements of hopefulness. These are indicated in Mr. Kingman's article in another column. His long residence in China enables him to speak with authority. The chief ground of hope, as he intimates, is that the effete and rotten old régime in China has at last come to an end.

For generations, not to say centuries, China has had, and deserved, the reputation of being chained in a stolid, self-conceited rigidity of ancient custom, which has made it all but impervious to progressive influences. It has remained contentedly ages behind the rest of the world. It has clung to its dull monotony of habit, contemptuous of everything suggested by either friendliness or hostility which would have secured for it the advantages of modern civilization. This has been universally believed regarding it, and in general, undoubtedly, it has been the fact.

But even among the most phlegmatic, unprogressive peoples there are occasional aspirations. The brighter minds become discontented and ambitious. Facts concerning the superior condition of other nations filter down slowly into the popular consciousness and make some impression. It has been so with the Chinese. Moreover, even among so sluggish a race, there is more or less of tribal rivalry and conflict, and since the Manchus have been supreme in China the balance of the people have not accepted their domination with entire resignation, but have tried repeatedly to overthrow them.

It is partly this internal rivalry for power, probably, to which the present troubles are due. But an opportunity has been afforded, and has been terribly used, of stimulating and illustrating that bitter hatred of all foreigners which so long has characterized most of the Chinese. Yet if there had been no foreigners at all in China, probably the present catastrophe would have occurred, but in a different form, and, of course, without existing international complications. But advantage has been taken of the present revolutionary condition of things by those who are hostile to foreigners to get rid of them, if possible, while overthrowing the Manchu dynasty at the same time.

Now the element of hopefulness in the situation lies in the fact that the revolution has occurred at all. It means much that the Chinese are discontented with their condition. Blind and blundering although they are, ignorant of the inevitable consequences of their course and by no means ready to welcome the results which they are helping to accomplish,

but which they will learn that they cannot prevent, they are agents in the divine hands for the final opening of the door to their vast country and their teeming population which hitherto has been practically shut fast.

It is the spirit of progress which is moving them, and their mistaken and perilous course, at any rate towards foreigners, is only what history shows to have been pursued, in principle if not in detail, by other nations when roused from the lethargy of centuries and beginning to insist, however uncomprehendingly, upon their right to a happier future.

When the present troubles shall have become only memories, undoubtedly he who can interpret intelligently the workings of Providence will perceive that good resulted to the Chinese and to all mankind from what now appears a calamity to the entire world. Disastrous as is the process of her awakening, it is better for China and for the whole human race that she should awake than that she should continue longer in her enervating, withering apathy.

Our Colleges and Our National Policy

The foremost issue in this presidential campaign is the foreign policy of the nation. The watchword oftenest heard from now till next November will be "imperialism." The word will be variously defined. It will be lauded and denounced. On one side will be ranged those who oppose any extension of our territory, who would have the nation include only those who consent to be governed by it, and who would leave the rest of the world to manage its own affairs. On the other side will be those who believe that our nation has become a world power and must share with other great Christian nations the burdens and responsibilities of humanizing and civilizing the world. However leaders in the opposing political parties may qualify their positions, the main issue is clearly defined.

As foreshadowing the future policy of the nation, the addresses given during the last few weeks to graduating classes by college presidents and other leaders of thought are especially significant. Many of these addresses are in marked contrast with those of a generation ago. They make little reference to the privileges of the educated classes. They do not urge to scientific researches for learning's sake. But they press home on educated young men and women the supreme duty of service. They discuss the motives to that service, the ways of distributing it and its extent. And with one voice they affirm that the calling of the scholar is to serve mankind. As a student, a citizen, a Christian, his duty is to better the world. The keynote of the baccalaureates this year might have been expressed in the words of Lord Cross in a recent address in England: "Do not imagine for one moment that our great empire has been given us for our own aggrandizement. It has been given us that we may be in a position to humanize, evangelize, Christianize the world."

We do not suppose that these speakers at college Commencements have had na-

tional policy prominently in mind. Quite likely they represent different political parties. Their aim was to present high ideals of personal service to those who are just entering on their life work. But will these young people go forth with the conviction that they must enter as an active force into the life of the whole world and at the same time hold to a policy of isolation for the nation? The army of educated youth is this season augmented by more than one hundred thousand, and an increasing number go into active life every year charged with the duty of devoting themselves to serve the world. They spread themselves abroad among the nations in every calling which educated men can enter. Next to Great Britain, for example, the United States is more largely represented in China than any other Christian nation. Can this country hold aloof from other great Powers, refusing to take active part in solving the problems which press for solution in order to maintain the peace of the world and to civilize mankind?

The spirit of our colleges and universities, as shown in this year's Commencements, gives emphasis to the trend of national thought and purpose. There are many varieties of opinion as to how we may best fulfill our mission as a world power, and as to whether the present Administration has proved itself wise in handling the new and great responsibilities laid on us. But that we are a world power and united with the other great Powers in deciding the vital political questions which affect the world's life is a fact which party politics can neither deny nor obscure.

The Migratory Time

It has been said of Americans, perhaps unjustly, taking the nation as a whole, that they are birds of passage, always on the wing. In summer time, however, the saying puts on the appearance of truth. The multitude of resorts whose advertisements fill the columns of the newspapers, the summer time-tables with special trains from cities to the mountains and the shore, closed houses in city streets, opened cottages and crowded country inns, all go to illustrate that summer flitting which is so characteristic of our time. The man who, laying down his work for a season, remains to enjoy unwonted leisure in his own home is a rare bird indeed.

In summing up the advantages and disadvantages of this summer migration, it must not be forgotten that it is a safety valve for our hereditary restlessness. The steadiness of ordinary life and work owes something to the satisfaction of the migratory instinct in vacation time. We cannot help our restlessness. It is climatic as well as hereditary. It was the unsatisfied and socially ambitious element of old world life which dared the Atlantic and settled America. Its venturesome ambition peopled the new states of the West. The stimulus of the air drove them on. It is not the inventions in swift transportation which have made us restless, but our restlessness which has perfected the means of travel. If Americans did not enjoy change and were not eager to move about when the opportunity

offers, they would contradict the nature which climate and inheritance have alike stamped upon them.

If any one sees the prospect of vacation before him after steady, hard-working days, it will be natural and right for him to take for granted that the most complete rest will come with change of scene. He needs variety of place and people for his work's sake; and his mind will be a better instrument of labor for the revitalizing power of change. Let him rest by putting his own work, so far as may be, out of thought and wholly out of worry. Let him get into sympathy with the occupations and interests of other men. Let him leave his place empty for a season, that he may better fill it when he returns.

Even if the season does not bring change—if no vacation offers (as must happen to so many)—yet summer has restful uses which are within the reach of nearly every one. Summer evenings bring compensation for noontide heats. Brief times of leisure, in this day of electric cars, can be utilized for change of scene almost as complete as that afforded by a longer journey. Who knows all the ways and byways of his own neighborhood? Who has taken time to make the acquaintance of his neighbors? If our usual friends are away, that will but give us time to cultivate a better relation with those who remain. It is desirable, but it is not necessary, to go from home. To make a restful change of thought and habit, of scene and society, is possible to any one who has strength of mind enough to plan and act.

In all this we have not said one word of the religious uses of summer rest, nor is it needful that we should. Why must we make for Christian men and women a formal "improvement," as the old sermonizers used to do? A religious man's religion is not a cloak, which he puts on and off as the scene or the season changes. It is an atmosphere which follows and surrounds him wherever he may go. If he is a Christian at home and a heathen in the mountains, he is in fact a heathen all the time. For Christ and human need are on the mountains and at the shore, and to love our neighbor as ourself is the joy of travel as well as the rule of work.

What Is an Answer to Prayer

Most of us know, without being told, by our own experience. We have learned that God hears prayer and answers it definitely. We do not need to be enlightened. What we need is additional experience. But there are many who pray, who sincerely seek to know what is to be expected in the way of response from on high. If God answers prayer at all, they say, his answers have not, as yet, been clear. They have not received those things for which they prayed. They have not been directed along such channels of action as they believe would have been the case had God heeded their prayers.

It should be said in reply that the first and best answer to prayer is in the form of a state of mind, a divinely inspired trust and reasonableness which causes tranquillity and peace within, even in circumstances of distress and discouragement. Sometimes that is the only answer, the only one necessary. But,

beyond this, many a prayer receives its response in some totally unexpected, although perfectly evident, event or course of events. The Bible bids us pray in reverent faith, assured that God will grant our prayers. It does not tell us, nor does experience teach, that God will give us the very things for which we pray. Often he does. Often he refuses them, but grants what he sees to be better for us. Often he does neither the one thing nor the other, but deliberately seems to neglect us because that in his greater vision evidently is the experience which we need.

But he never really disregards us. His omniscient and loving gaze adapts the treatment of our petition to our necessity, so that our souls may receive that which at the time is best fitted to promote their truest welfare. Direct answers to prayer are so frequent and unmistakable that no one can doubt them. Equally common is it to be able to discern how a prayer was answered indirectly, as one looks back over his experience. More rarely, perhaps, but no less convincingly, do we come to thank God, as we grow older, for not having answered prayer. That is for having answered it by denying it.

One of the most important lessons connected with prayer is that of simple, childlike resting in the hands of the Almighty Father, not inactively, in the sense of failing to do as well as we can that which appears to be duty, but with an entire, heartfelt submission to the guidance of the Holy Spirit and to the fulfillment of the divine will concerning us. To pray thus is to be spiritually enriched, whatever the form in which the prayer may receive its notice at the hands of God.

In Brief

One moment's sin may cause a lifetime's sorrow.

The man whose sin hurt nobody lived in some other world.

Men who criticize the church have learned how Christians ought to live from the church's teaching.

One annual meeting for all the national concerns of Congregationalism—is it coming to that in the way a pastor suggests on another page?

Rev. C. M. Sheldon, the author of *In His Steps*, is proving a great attraction in London. Some thousands were unable to get into Christ Church to hear him preach July 1.

The attempts made in some quarters to incite anti-Chinese riots in American cities are offensive to every honest citizen, and can only promote a race hatred which will redound to the injury of our own people.

The Democratic platform, as well as the Republican, seems to have been presented and adopted in a form materially different from that agreed upon in committee. Evidently there are cats in the committee-rooms.

The salaried officers of the Church Building Society are elected by its board of trustees, as are those of the Home Missionary Society. Probably the same method will be adopted by the other Congregational missionary societies.

A new underground electric railway was opened in London last month between Shepherd's Bush and the Bank. Its cost was about

\$50 an inch, yet even at that price for construction it is expected to pay for itself by a four-cent fare and may be followed by many other deep underground lines.

Our older readers will enjoy the associations called up by Rev. P. B. Fisk's realistic pen picture, in our Vermont department, of an old-time prayer meeting. And even those who engineer the elaborate and well-oiled services of our own day may find both pleasure and profit in this glimpse of the simpler and more reverential ways of our fathers.

While the committee of nine believe that the "forward movement" should include all the six Congregational societies, the committee at its recent meeting in Hartford took no action concerning the Twentieth Century Fund, which is being raised by the American Board. That organization and the Home Missionary Society are each appealing for separate funds.

The crucial difference between Roman Catholic and Protestant is the difference between pope and no pope. As an eminent Catholic authority, Rev. R. T. Clarke, S. J., states it:

The difference between a Catholic and a Protestant does not consist in the fact that one holds certain doctrines which the other denies, but in the fact that the one submits with unquestioning obedience and internal assent to the teaching of the vicar of Christ, and the other does not.

Another fool has tempted Providence by running the rapids and the whirlpool at Niagara Falls in a boat. He had a terrible experience but was rescued at last alive and unhurt by others. The report states that "women ran to shake his hands and men cheered him." Probably he now regards himself as a hero. If other people would have sense enough to let such bidders for notoriety severely alone, instead of gushing over them, the world would be better off.

Of the collections taken during the visit of the Boer envoys to this country, amounting to \$1,134.38, to relieve the necessities of widows and orphans of the burghers, all except \$18 was expended for expenses of the committee, including wines, traveling, etc. And yet some persons who would pass this account without comment are distressed because six cents on the dollar contributed to missions are expended in collecting and transmitting it to mission fields.

Senator Hoar's course in opposing the Administration in regard to the Philippines and continuing to give it his loyal support as opposed to the Democrats may or may not commend itself as consistent and wise. But the opportunity which such men as Mr. W. L. Garrison and others think it affords them to make a public appearance in opposition to him needs to be used with caution. The senator has not yet lost the power of taking good care of himself—and of his critics.

No Christian denomination ever became such unless it had something of eternal truth in its characteristic beliefs. New sects appear from time to time, usually due to the influence of some magnetic personality, only to disappear speedily. But the religious bodies which live do so because they possess some real vitality. Remember this when tempted to condemn those differing from your own. Yours may be, as it seems to you, more nearly right than they are. But study what they possess and emphasize of God's own truth and you will be the richer and holier in spirit.

The Listener in the *Boston Transcript* often says, or quotes, a good thing, and here is an example. "Extempore preachers of the florid type often adopt mannerisms which they cannot drop at will. An English evangelical minister of this sort had a trick of apostrophizing his hearers as 'dear London souls,' 'dear Liverpool souls,' according to the place where he happened to be preaching. Passing

over to Ireland, he harangued 'dear Dublin souls' with much effect; but when he extended his tour southwards and appealed tearfully to 'dear Cork souls,' the result was great but not exactly solemnizing."

Rev. William Newman Hall of Dublin, chairman of the Congregational Union of Ireland, arrived in Boston last Friday on the New England. He will spend about six weeks in this country, preaching two Sundays at Emanuel Church, Montreal, and speaking at the August Northfield Conference. He preached last Sunday morning at Harvard Church, Brookline. He is a nephew of Dr. Newman Hall, a graduate of Cheshunt College and a manly young Englishman of the type which won so many American hearts at the time of the International Council. This is his first visit to this country, and he finds much to awaken his enthusiasm.

The eighteenth series of Old South lectures for young people begins Wednesday of this week. The general topic is The United States in the Nineteenth Century. The first lecturer is Mr. John Fiske, and his topic is Thomas Jefferson. Dr. W. E. Barton is to follow, next week, on The Opening of the Great West, and the weekly lectures will continue till Sept. 5. This scheme of lectures was founded by Mrs. Mary Hemenway and is free to all young people under twenty years of age who apply for tickets. It is also free to teachers. A limited number of tickets for the course is on sale for \$1.50 each. The attendance at these midsummer lectures is always large, and themes have been admirably chosen to interest and instruct young people in matters on which all American citizens ought to be informed.

It was a part of the policy of the organizers of Colorado College to make the institution the center of a great educational movement which should cover the whole Rocky Mountain region. This policy has never been discarded. Another step has just been taken toward fully realizing it. Gordon Academy of Salt Lake City—the old Salt Lake Academy—was reorganized as a feeder of Colorado College. President Slocum was placed upon the board of trustees and the course of study will be modeled after that of Cutler Academy, the preparatory school of Colorado College. It is a wise policy to discourage the multiplication of small colleges and to build up in influential centers strong institutions of higher education with vigorous academies as feeders throughout the region to which the college most directly ministers.

Here is a suggestive anecdote concerning the early days of the late Dr. Storrs of Brooklyn. After the examination, which preceded the giving of his license by the ministerial association, the formality of the gathering relaxed with the coming of the dinner hour, and the conversation became general. It turned upon the question of whether or not parents should allow their children to follow their own inclination in choosing a profession. Dr. Storrs of Braintree, the father of the candidate, held that they should not, and to strengthen his position told how, when his son was a boy, "his highest ambition was to drive a stage from Braintree to Boston," an announcement which greatly amused the company. Yet that early ambition was the foreshadowing of the man's future, for the driving of a stage afforded the largest field for action known to the boy, and this desire was an indication of the eager energy which characterized his later life.

In and Around Boston

For Women Tourists

The fact that Boston is a favorite visiting ground for the summer tourist is always evinced by the number of people who apply for temporary accommodations at the Young Women's Christian Association Boarding Homes on Berkeley and Warrenton Streets.

During the two months when the permanent boarders take their vacations the rooms then made vacant are occupied transiently by visitors, who, desiring to see Boston at the least outlay of time and funds, find here a cordial welcome, comfortable care, and facilities for making up little excursion parties under pleasant auspices.

Changes at Berkeley Temple, Boston

Dr. C. A. Dickinson's trip last winter to California afforded him only temporary relief from his throat trouble, and, though he is now occupying his pulpit, he will in the early autumn give up all preaching and pastoral duties for perhaps a year. Rev. Edward Anderson, D. D., who was an acceptable substitute during Dr. Dickinson's absence, has been chosen by the church as associate pastor and will carry on the work in conjunction with Rev. W. S. Kelsey. The new arrangement entails no added expense on the church, since Dr. Dickinson yields a portion of his salary. There will be deep sympathy with Dr. Dickinson.

The Catechism in the Church

It was not a theological conference that discussed this subject, although for ease of access and quiet surroundings held in the seminary chapel on Andover Hill. It was at the farthest remove from the ordinary ecclesiastical convention—no elections, no committees, no points of order, no resolutions, except the most informal expressions of thanks, at the close of the meeting, to those who had arranged it. Yet it was an ideal gathering of ministerial brethren—perhaps sixty or seventy of them—to confer together on a theme of common and practical interest.

Professor Moore of the seminary introduced the speakers in the morning session, and Dr. S. W. Dyke in the afternoon. Although the program modestly disclaimed any "hope to attract a large attendance by a display of eminence," the prearranged speakers were men in the vigorous prime of ministerial activity, who had evidently given earnest thought to the theme of the Church's Parochial Responsibilities, and tested it in their own pastoral experience—such as Hitchcock of Newburyport, Thayer of Portsmouth, Chalmers and Bidwell of Manchester, Phelps of Leominster, Scudder of Woburn, Smart of Pittsfield, Hunnewell of Reading and Keedy of Lysander, N. Y. Others who took part in the meeting were Barnes of North Andover, Christie of Amesbury, Newton of Haverhill, Thurston of Whitinsville, Chandler of Wellesley, Merrill of Fisk University, Newton of Haverhill, Richardson of Nashua and Professor Moore, who was asked by the moderator to sum up the case in a few "unifying remarks" at the close.

The discussion was notably free from anything like antagonism or controversy. The difference of opinion in two instances was really only a difference of emphasis. Some commended and some criticised the catechism, but it seemed to be largely a question of the old Shorter Catechism or of one more adapted to present day methods of thought and expression, or whether perhaps the instruction might not be given in other form altogether than that of stereotyped questions and answers. Dr. Scudder's paper on Methods of Child-care in the Roman Catholic Church elicited pertinent remarks from pastors familiar with Catholic communities. Some called attention to the quality of the product in those churches, insisting that their catechising and ceremonials did not make better men and women. To this it was replied that a comparison as to moral character between Catholics and Protestants of the same social grade—for example, of men whose wages were \$1.50 a day—was distinctly favorable to the former.

From start to finish the discussion was on a high plane of sincere inquiry for light on the pressing problem of the religious education of

children. The methods of the past, it was agreed, do not meet present need. The revival system which had accomplished so much from Edwards to Moody had lost its efficiency. Its methods were spoken of as wasteful, large numbers escaping its net. Evangelism, though a distinctly American conception, is not to continue dominant. The Episcopalian and Lutheran churches depend on parochial methods and are in the ascendant. The Sunday school is inadequate. It leaves to many youth, who drop out of its ranks, only the possibility of being won back afterward by some chance revival. The great hope is a thorough system of parochial visitation and instruction, every denomination respecting the parochial limits of others. There must be in some form a revival of catechetics. There is need of a catechism for the general use of the church, not sectarian but Christian, not theological but holding up pre-eminently the Lord Jesus Christ. This should be the work of ministers and laymen, and should not be done in a hurry.

One paper was specially suggestive to parents and teachers as to training children. You must follow the line of their instincts—of activity, of love, of reverence, of reaching out and up for manliness. You cannot keep children quiet, you must keep them busy. They have the mania for doing things. Instead of talking to them about kindness, get them in the way of doing kindness. Do not try so much to make Christ clear to them as to make him dear. Teach them reverence, not so much by precept as by showing them instances or pictures of devout men and women. If they have the wrong ideals, as that it is manly to smoke or drink or leave the Sunday school—give them better ideals.

The conference dissolved gradually and reluctantly, as the pastors had to take their trains or trolleys or bicycles, all agreeing that it had been good to be there, and that they would like to do it again next summer, but even this they declined to put to vote, rather leaving it to the inspiration of the next year when it shall come.

C. C. C.

Cuban Teachers Visit the Governor

One of the most significant and picturesque incidents in connection with the Cuban Summer School was the visit paid to the governor last Friday by a select party of Cuban ladies. Governor Crane, a typical New England man, quiet, reserved, almost embarrassed, yet gracious in his welcoming hand-shake; the score or so of southern ladies, with eager, expressive faces crowding about him, their dark beauty set off by pretty gowns; in the background the chaperones, Mrs. Eliot and Mrs. Gulick, and two or three gentlemen escorts—this was a picture never before seen in the Executive Chamber. The company was carefully chosen, being made up of the most intelligent and pleasing of the Cubans and those who had more or less understanding of English. After each had been presented by name to Governor Crane, and one or two had ventured on a carefully-pronounced English greeting, such as "pleased to see you," there was some speech-making. Three or four ladies stepped forward and made appreciative little speeches—one in Spanish, which Mrs. Gulick interpreted, the others in English. With graceful courtesies they withdrew, leaving the governor still bowing and smiling at the door of the Council Chamber, which he had had thrown open to them.

Under the escort of Representative Parker, who acted as host, the party proceeded to see the State House. They visited the House and Senate Chambers, the Library and many private apartments, among them the room used by Speaker Myers. There he received them informally and had no difficulty in making the ladies understand his gallant and hospitable speeches.

The Dark Before the Dawn in China

By Rev. Henry Kingman

Until recently missionary of the American Board at Tung-cho, near Peking

Probably there has never been an international crisis of so great importance, yet on which the American public was so ill-informed, as the present pitiful tragedy in China. In spite of the perplexities of the situation, there are certain facts concerning it, outstandingly clear, which, nevertheless, are every day brought in question by the press. It is of the utmost importance that these should be kept in mind, spite of the laborious endeavor in certain quarters to obfuscate the real issues and lead astray public sentiment. For the sake of clearness these facts are summarized as follows:

1. The present Manchu dynasty is un-Chinese, that is, of alien race. Long ago it was effete, outworn, tottering to its fall. Its natural tenure of life expired more than a generation since, and it is the United States and Great Britain which indirectly are responsible for its existence today and for the horrors of medieval fiendishness which it has been enacting. It would unquestionably have been brought to its fitting end by the Tai Ping rebellion but for the aid and bravery first of the American generals, and then of "Chinese" Gordon and his ever-victorious army. Even among the common people of China its weakness and old age are recognized, as is shown by the common sayings prophetic of its end. For a full century it has been decaying, till today there is scarcely a man of force in the empire—unless his force be one of evil notoriety—belonging to the ruling race. "China for the Chinese" is a cry that will yet be heard, and to it foreign conquerors will do well to give attentive heed.

2. The present outbreak has been countenanced, encouraged and sustained by imperial sympathy. It is the expression of the ideas and hopes of the present circle of ruling Manchus at Peking. At any time until last month it could have been crushed with ease had the government had any desire to suppress it. The "Boxers" are practically unarmed, according to modern ideas, and even 50,000 modern-equipped imperial troops could have driven them like chaff before the wind. The soldiers of Tung Fu Hsiang alone had just come from stamping out, with ruthless slaughter, a far more formidable insurrection in the west.

It may be, though this is by no means clear, that within the last few weeks the empress dowager has shrunk from the situation of her own sedulous creating. But the actual leader in the present atrocities, Prince Tuan—who wished a foreigner's skin for his bed-covering—is of her own choice and appointment, and such authority as he has he has had from her. It is the imperial troops that we are fighting, and it is the leaders of the reigning dynasty, chosen by her for their anti-foreign hatred, who are directing their operations. So far as there is a central government at Peking, it is that government which has made a shambles of the British legation. Technically this may not be war, but nothing save the official sanction of the empress dowager is want-

ing to make it such. The English press recognized this long since, but we have been apparently more than content to have dust thrown in our eyes by those whose business it is so to do.

3. The intense feeling that animates the present crusade against Western civilization is not chiefly due either to the missionaries' religion or to the missionaries themselves. In general the Protestant missionaries live on terms of much friendliness with the local population. There have, unfortunately, been occasions of exasperation rising from the openly avowed methods of the Roman Catholic Church, but these local grievances are quite insufficient to account for the deadly earnestness of the purpose of the Boxers and of the government at Peking to exterminate the foreigners. For this there are four chief causes:

First, the hereditary hatred and contempt—shared till a late date by Japan—for outlanders and all things outlandish.

Second, the constant circulation for more than a hundred years of the vilest slanders against them, accusing them of kidnapping, murder and unmentionable crimes. This circulation was carried on early in the century by the government itself through official proclamations, and later through the millions of tracts showered like snowflakes over the eighteen provinces by both officials and literati.

Third, the fear of foreign despoilment of their country. Not so much such despoilments as those at Formosa and Kiaochow, but the draining away of the country's wealth through the various aggressions of commerce. The first reason is reasonable, the second is the essence of unreason and the fruit of ignorance. The fortunes that foreigners have reaped from China—all the magnificence of Shanghai and Hongkong—are supposed to have been reaped at the country's expense, rather than to its enormous enrichment.

Fourth, hatred of foreigners is but the instinct of self-preservation for the present Manchu government under the empress dowager. That government rests upon the corruption and official abuse that the unhappy emperor was seeking to curtail. Reform is the deadly enemy of such corruption, and the foreign spirit is the very spirit of reform. Extermination of the foreigners is the only hope of such a régime as that of the last two years under the empress dowager.

4. There is great danger that our own government, partly through an honest desire to escape entangling alliances, and partly in the effort to maintain "good politics," should pursue a course at once inglorious and unwise. In these last weeks of the culminating agony at Peking, there has been in the dispatches from Washington—so far as they have appeared in the Western press—scarcely one syllable of honest indignation, either against the duplicity of the Peking government or the fiendish atrocities of the imperial troops. The only warm utterances have been those of indignant repudiation of the statement that the gov-

ernment was preparing to do more than send a handful of troops to give late burial to its murdered citizens.

This will certainly not continue, but it has been the case, to our shame, during the whole month of June. And yet the interests of America in China are incomparably greater than those in the Philippines and second only to Great Britain's. And it is as solemn and sacred duty as could come to any nation, not only to exact punishment—for not all China could give reparation—for the fresh slaughter—like that in Cawnpore in the Indian mutiny of 1857—but to see that a firm and orderly Chinese administration is established at Peking (or, better, at Nanking) in place of the one that we have helped to overthrow. The opening of China through foreign interference means, in fact, China for the Chinese. Japan was opened by force, and every Japanese today is grateful for the foreign interference that first gave to him his country.

5. There is little danger of any practical "partition" of the empire. The press speaks of it flippantly, as though China were another savage central Africa to be apportioned among new owners with as little attention to the wishes of its inhabitants as to those of the monkeys in its trees.

A moment's reflection will show how impracticable such a procedure is with a race capable of opposing infinite moral and physical resistance. All the troops of Christendom would be insufficient for its accomplishment. If the five Powers chiefly desirous of territory should divide it evenly among themselves, each would have a population to govern as large as that of the United States, with many millions of them at six or eight weeks' journey from the coast. The very mention of the conditions is a demonstration of the impracticability of any true "partition." A strip of territory along the coast or either border might be held so long as the national consciousness was not awakened. "Spheres of influence" may be delimited. A stringent foreign oversight may be exercised. But that China will continue to be governed by the Chinese is as certain as that Americans will continue to govern the United States. We may spare ourselves any fear of the "permanent disintegration" of the empire.

6. Thank God! among many forebodings and uncertainties, one cause will know neither dishonor, nor overthrow, nor failure. What of the Church of God in north China, so cruelly decimated, with its members that remain destitute, afflicted, tormented? What will be the issue here?

Weeping may endure for a night—and the night is very dark and the weeping bitter—but joy will come with the morning. The great Head of the church, undismayed by human hate or inhuman fury, is yet mindful of his own. The blood of the martyrs is still the seed of the church, and from so rich a sowing there must needs be a glorious harvest.

But what of the friends whom we have loved, and whom now we shall not see

again? The noble men, the sweet and gentle women, the sunny, joyous children, who from the great tribulation have passed into the presence of God? Thank God again that the pain of those weeks of anguish is now for us only, that God has wiped the last tear from their eyes and that in his peace, free from any terror, they go about the greater service intrusted to such as have been faithful unto death.

Alas! that we shall not work with them again! And yet, if we too are faithful to the end, shall we not work with them again?

Northfield Sermons Without Words

BY JULIA E. PECK, NORTHAMPTON, MASS.

What is it here that speaks to us louder than the most eloquent appeal from the Auditorium platform? Live in the place only for a day, and you too will hear sermons without words. You will appreciate, too, the reason why a certain Chautauqua Society, calling attention in its advertisement to its summer meeting place, says, "Northfield is almost in sight."

At the dinner hour you join the crowds, waiting at the signal of the gong for the opening of the doors and nerve yourself for the usual push and scramble of the ordinary summer hotel. Your unconscious attitude of self-preservation is needless. With slow, gentle movement the people advance, most of them still in quiet conversation. You catch stray clauses as you move gently forward. "It is Christ who says"—"The Master would"—"The will of God." If a mistake is made in your order, it is most carefully rectified with a gentle apology. "I want you to have exactly what you ask for," is the reply of the waitress to a guest's statement, "This will do perfectly well."

"I never saw so many heavenly-minded people," remarks a guest gazing over the vast audience in the Auditorium. What beautiful faces." Yes, the kind of beauty that increases with years. Take a quiet stroll between sessions on Sunday afternoon. First stand on this upper balcony and look down on the various groups of men. Are they smoking and discussing the news in their Sunday newspapers? Not a Sunday paper in the place, nor will a whiff of tobacco smoke come to our nostrils, even if we stroll the length and breadth of these wide acres. Those groups of men are discussing the morning addresses, and those papers they hold are religious periodicals.

On this shady bank beside still waters we discovered a group of friends under a clump of apple trees. They are completely tired out, for they have attended every meeting for days. They are all lying flat on their backs on the long grass. They are singing with might and main the choicest hymns of the morning service.

At a little distance a group of two select their shady spot with a view to leaving the singers undisturbed. They are here for a purpose. The younger lady gets out her note-book, while the elder, who is quite deaf, prepares to hear through her trumpet the eloquent address repeated by her friend who has listened and taken notes for two.

A hillside commands a magnificent

mountain view. We stroll over to find there a group of young people. They are bending their heads over something which a young man holds and appears to be describing to the group. A flirtation going on, think you? A young girl is now talking with animation. They all draw back from the object in the young man's hand, and listen to the girl. Then back they turn to the object again. What is it they are examining so closely? We draw nearer to see it. The Bible. We creep noiselessly away, unwilling by so much as a loud breath to disturb their earnest study of the Word.

The twilight hour finds us all flocking like sheep to a distant fold. From four points of the compass are throngs advancing toward the Round Top twilight service. A beautiful half-grown kitten bounds after one group, making flying leaps through the tall grass. The people seat themselves on the grass, and the kitten during the singing passes from one to another soliciting attention, and purring loudly as gentle hands stroke his soft fur. As the speaker announces his text, a gentleman lays his hat on the grass, and drops kitten into it. Kitty finds it "just a fit," and curls himself round the crown twice and a half, settling down to—sleep? Not a bit of it. Nobody, not even a kitten, can sleep during a Northfield address on Round Top. Puss peeps over the brim, with bright eyes fastened on the speaker, who thanks God that even the kittens and dogs are trustful and happy among us.

The rare peacefulness of the hour and the place remain undisturbed even when drops from a thunder cloud begin to sprinkle this out-of-door audience. A few on the outskirts of the assembly scamper off for umbrellas, but back they come again. The main body of the audience, attending closely to the speaker, appear not to know the rain is falling, and, until the benediction, are not aware that the place is bathed in the crimson glory of sunset and rainbow.

You have been in heavenly places, and when you board the train for home you expect to be let suddenly down to earth with more or less jar on nerve and spirit. Not quite yet. Behind you are two young people earnestly reading a report of a recent Northfield address. They read it, study it, discuss it, and exchange experiences concerning God's will in their own lives, already adapting and applying this address which they have heard and read. Across the aisle you hear some one talking earnestly of the Lord Christ. Down near the door is a family returning from Northfield. They unexpectedly meet a friend and tell her rapidly and eagerly of the feast of good things enjoyed.

As the train moves rapidly down the valley it carries on board the spirit of Northfield. At the terminus of the road we hear the very last Northfield "sermon without words," as friends, hitherto strangers, part with tearful eyes hoping for a reunion on Round Top. Sermons without words, but the benediction comes not until we stand again on Round Top, beside a quiet grave, waiting with bowed heads in the eloquent silence.

The simplest test of Christian attainment is cheerfulness in trial.

An Annual National Council

BY REV. GEORGE S. ROLLINS, DAVENPORT, IO.

There is a growing conviction among us that we Congregationalists need a more lively denominational consciousness. The need is seen in our lack of effective organization, in the uneven geographical distribution of benevolences and in the tardy response from some quarters to appeals in times of missionary crises.

Some of the causes of our difficulty lie upon the surface. Abhorrence of ecclesiastical machinery and authority has led to overmuch emphasis upon the idea of independence, until we are in danger of disintegration from centrifugal force. Then, again, instead of being confined to a small section of country and a particular type of people, Congregationalism extends throughout the country and comprises all nationalities. Among thousands of our members the traditions and historic associations of New England exert no influence, for the polyglot church of the Northwest knows nothing of these. The distinctive ideas and institutions of earlier Congregationalism no longer constitute a bond of fellowship, because these are not now our exclusive property. The bond that holds us together today is that created by our denominational benevolent enterprises. And yet, judging from the support accorded this work, there is a painful lack of loyalty. We need cohesion. We need a strong, unifying principle or some centralizing institution that shall firmly bind together all the elements of our order.

If our principal bond of union is our missionary work, then attention must be fixed upon it and some method devised that shall rally all our churches to its support. We have six missionary societies, each doing its specific work and all combining in the general work of spreading the gospel. We also have a triennial national council. In some quarters there is a deplorable ignorance of some or all of these institutions and an indifference towards them. Can anything be done to enlist hearty interest in these throughout all the denomination?

It is doubtful if our present system, or lack of system, is calculated to secure this end. Each society holds its anniversary independent of all the others and draws to its meeting such as are interested in its particular work. Some of these societies are close corporations, and others are partially representative. The National Council meets only once in three years and its influence upon the denomination at large is slight. Under this arrangement it is extremely doubtful if we can awaken new interest in our activities and larger support of them. Somehow all this work must be centralized and all the churches, East, West, North and South, be vitally connected with it.

The plan is here suggested of a great annual gathering, which shall combine the features of our National Council and missionary anniversaries. This council, like the Presbyterian General Assembly, should be representative, and while possessing the dignity and proportions of the latter body would exercise none of its authoritative power. Its functions would be to review the life and work of the de-

nomination for the year, and make recommendations concerning the same. Its advice would have all the weight of precedent and of the accumulated wisdom of a great representative body speaking for a large Christian denomination. The advantages of such a gathering are obvious:

It would be a denominational educator. Being a representative body and convening annually, a few years would suffice to afford opportunity for a large number of ministers and laymen to become acquainted with the life, work and *personnel* of our denomination. Information presented under such auspices is impressive and inspiring. Delegates attending such an assembly with representative privileges and responsibilities would recognize their intimate relation to the whole denomination, and would carry back to the associations and churches the news and inspiration of the occasion. Listening to the review of the work of all the societies, they would form a just estimate of the relative importance of each and observe the unity of the whole. Thus in twenty years thousands would have come into direct contact with our work, and its proportions and importance would be impressed upon them. They would be inspired by its achievements and feel responsible for its progress. Results could not fail to show a marked advance in denominational intelligence.

Such a gathering would vivify and strengthen the sense of fellowship. This is especially needed in the West and Northwest, where churches are widely separated and the traditions of Congregationalism are unfamiliar. The idea of independence and the sense of isolation must be counteracted by some visible means that shall attach these churches at once to the whole body politic. An occasional visit from a secretary, or some other "big man," is insufficient. Even the state associations are of such small proportions as to lack dignity and weight. The missionary anniversaries are far away and are not representative. The National Council meets too infrequently. Now an annual national convention, at which every local association may be represented by a layman and a minister, immediately relates all the churches to one another and to the whole body.

The *esprit de corps* of the Presbyterian body is due in great measure to the influence of its General Assembly, to which laymen and ordained ministers are eligible. Their intense loyalty, high intelligence, and lively interest in religious matters is largely attributable to the direct contact of the churches with the denominational work through the General Assembly. This is our need—an annual representative assembly, not so large as to be unwieldy, but large enough to be truly representative. In a few years we should see a new denominational consciousness, because of a wider intelligence and the distinct sense of fellowship and self-respect. Churches would take just and intelligent pride in our missionary work and educational institutions. All our enterprises would receive more loyal and generous support.

This annual conference would arouse enthusiasm for our denomination and its institution. Being representative, its *personnel* would change from year to year,

and the infusion of new blood and ideas would add zest and variety. A large assembly drawn together by common and exalted purposes easily develops great enthusiasm, which, wisely directed, is a mighty power for good. The sense of union, an exalted aim, the sight and voice of veterans in the Lord's service, the story of great achievements and the presentation of still greater opportunities evokes an enthusiasm which is well-nigh irresistible. It sweeps away obstacles, dissolves doubts and elicits a support that wins larger victories. Delegates go home with minds illumined and hearts aflame, and every association and church feels the throb of the denominational life. The awakening and maintaining of such exalted enthusiasm is wise and practicable, for it is no inconsiderable factor in advancing religious work.

Of course there are difficulties to be overcome in inaugurating such a plan, but it is believed that all these could be obviated in time. The basis of representation and the relation of such a body to our missionary societies need not be serious obstacles. The expense of such a gathering would not exceed the combined cost of our missionary meetings and the National Council. Neither would such a gathering have a Presbyterian tendency, any more than does our triennial council. It would give us the centralization and strength which we need. And it would bring all sections of our denomination into direct contact with our great activities, and moving annually from city to city would be accessible to representatives from all regions. Would not such a yearly gathering diffuse information, awaken denominational consciousness, unify our activities and secure for them a more universal and generous support?

Chicago and the Interior

New Temperance Bills

One of the measures from which good results are anticipated in Chicago is the Ward Veto Bill. On petition of one-fourth the registered voters of any ward, fifteen days prior to a general municipal election, the mayor and council are required to submit the question of licensing dram shops within the limits of the ward to the voters of the ward. The question is put on the regular party ticket, so is non-partisan, and can be answered by yes or no. A similar measure, but relating to the state, is to be presented to the legislature at its next session. A discussion of the temperance question at the monthly concert of the Union Park brought out many discouraging facts, though it is admitted that the Illinois temperance law is one of the best in existence. The root of the trouble is in the indifference of the people to the saloon and their blindness to its growing power. Within a few weeks several hundred saloons have been added to the thousands which existed before in Chicago.

Corner Stone Laid

The corner stone of St. Paul's Congregational Church, Chicago, was laid July 8. Dr. J. O. Armstrong and the pastor, Rev. W. W. Parr, made addresses. Neighboring pastors also had part in the service. It is only a few weeks since the people broke ground for their new house of worship. At that time the pastor and his people plowed the ground for the foundations. Mr. Parr still continues to work with his own hands on the building. Others also give labor.

Another Gift to the East

Yale is to be congratulated upon having secured Dr. Henry W. Rogers, late president

of the Northwestern University, as successor of Hon. E. J. Phelps in the law school. Dr. Rogers ceases service in Evanston July 15, and in September will remove to New Haven. He was formerly dean of the law faculty at Ann Arbor and is an authority in international law. It is said that he was invited to Yale within three days of the announcement of his resignation of the presidency of the Northwestern University.

The Small College

In speaking in favor of the small college before the National Convention of the Teachers in Charleston, President Harper simply gave expression to views he has long held. He believes that many of these colleges will become academies or secondary schools and that nearly all the others require additional funds to equip them for their proper work. He is not in favor of a large number of universities, nor does he think that undergraduate work can, as a rule, be done as well in them as in the smaller institution. It is natural, therefore, that he should not recommend the establishment of a National University at Washington, although he is in favor of an institution there for research in which the treasures of the Smithsonian may be utilized. With a Roman Catholic University and a proposed Methodist University at the capital, it is hard to see the need of another, at least for the present. Such colleges as Beloit, Drury, Yankton, Colorado Springs, Whitman, Pacific and Pomona have proved their right to live and should be sustained. Others will doubtless create a place for themselves, but President Harper agrees with Dr. Pearsons that we have nearly colleges enough, and that those we have should be cared for generously.

Death of F. D. Cossitt

La Grange, one of the most beautiful of the Chicago suburbs, has been greatly afflicted this week in the death of her leading citizen, the founder of the place, Mr. F. D. Cossitt, a man of great public spirit and ready to do anything in his power to increase the prosperity of his town. He was one of the founders and an officer of the Congregational church and was universally loved and respected. He has been out of health some weeks, and in a moment of mental aberration took his own life. He was in his seventy-ninth year. During his funeral every store in town was closed.

Chicago, July 14.

FRANKLIN.

Dr. O. P. Gifford at Warren Avenue, Boston

A tour of three South End churches last Sunday morning revealed an attendance of about 120, 225 and 400, respectively. The largest congregation found was at Warren Avenue Baptist Church, to which Rev. H. S. Johnson has recently come. A stranger gets the impression that, like Berkeley Temple and Shawmut, Warren Avenue is seeking to minister in earnest ways to the composite population about it. The edifice has been redecorated and seated with opera-chairs. The free seat system prevails, and cordially-minded ushers and simple popular music dispose the visitor to come.

Dr. Gifford is preaching at Warren Avenue during July. His sermon Sunday morning was a vivid sketch of the transformation of Peter from an untrained, cowardly follower of Christ to a spirit-filled, courageous apostle. Here are a few nuggets: "We are so busy trying to do right that we forget to be right." "There is no substitute for surrender to Jesus Christ." "Anybody can be a fisherman. Only a Christian can be a fisher of men." "There's a deal of difference between being a follower of Jesus Christ and being filled with the Holy Spirit." "It takes more courage to deal with iniquity in an organization than outside of it." "The peculiarity of the Christian religion is the cross, not its ethics." "Some of you have grown round-shouldered looking at the cross, but you will never be a Christian until you lift the cross and are lifted by it."

The Home

A Birthday Greeting

Thy birthday, Dear? What, has it come again?
And art thou older grown? Are more gray hairs
On thy dear head? Forsooth! they are but snares
To trap our thoughts, to make us say the wane
Of summer days has come, that now remain
Only the dreary months of frost and chill!
We heed no warnings such as these until
We see thy heart grow cold. That bitter pain
Comes not while breath remains. We know thee,
Sweet,
And know that in the things God holds the best—
Love, trust and faith—more like a child's doth beat
Each year thy heart. And if this be the test
Of entrance to God's kingdom, thou wilt win,
So grieve not o'er the years that let thee in!

Baby's Age

She came with April bloom and showers;
We count her little life by flowers.
As buds the rose upon the cheek,
We chose a flower for every week.
A week of hyacinths, we say,
And one of heart's-ease ushered May;
And then because two wishes met
Upon the rose and violet—
I liked the Beauty, Kate, the Nun—
The violet and the rose count one.
A week the apple marked with white;
A week the lily scored in light;
Red poppies closed May's happy moon,
And tulips this blue week in June.
Here end as yet the flowery links;
Today begins the week of pinks;
But soon—so grave, and deep, and wise
The meaning grows in Baby's eyes,
So very deep for Baby's age—
We think to date a week with sage.

—Henry Timrod.

The Homesickness of Anna Elizabeth

BY MABEL NELSON THURSTON

Little Anna Elizabeth Poole sat out in the front yard under the big maple tree with Rose Belinda in her arms. It was a very warm day, and Anna Elizabeth's face under its powder of freckles was almost as pink as her calico tier; her hair, which was red and strained back in two tight pigtales tied with bits of black shoe-string, was so moist about her forehead that it looked quite dark. Anna Elizabeth heaved a long sigh. She wished that she could go over and see Luella Cummings, but Luella, with her mother and little brothers, had gone to spend a week at her grandfather's, "up country." She wished—then Anna Elizabeth saw a wagon coming up the road, swinging lazily along behind an old gray horse. She scrambled eagerly to her feet, dropping Rose Belinda unheeded, and ran to the kitchen door.

"Mother," she called, "O, Mother, here comes Sister Rebecca Bebee. Won't you please buy me a cake of maple sugar? It's so lonesome with Luella gone!"

Mrs. Poole was mixing up tea biscuits, but she brushed the flour from her fingers and hurried out to the gate; Anna Elizabeth followed eagerly.

There were two people in the wagon—a man with a big rosy face shining under a broad-brimmed hat, and a woman in a brown Shaker dress and bonnet. They both nodded to Anna Elizabeth and her mother, whom they called "Friend Poole."

Mrs. Poole stepped to the back of the wagon; standing on tiptoes Anna Elizabeth could look in too. All sorts of

things were there—bunches of dried herbs dangling from the sides, brooms and brushes stacked in the corners, wooden pails of butter, jars of honey, fresh berries, with green leaves laid over them, cakes and bricks of maple sugar. Anna Elizabeth wrinkled her little pug nose in long ecstatic sniffs. Everything about the Shaker wagon was fascinating to her.

Mrs. Poole bought a new broom and a little bunch of sweet marjoram, and said that she believed she would take some cheese; Mr. Poole thought that nobody knew how to make cheese except the Shakers. She told Anna Elizabeth to run into the house for a plate to hold it. When she returned Mrs. Poole and Sister Rebecca were reckoning up the money. Anna Elizabeth pulled gently at her mother's skirt.

"O, Mother, ain't you going to get me any maple sugar?" she asked, anxiously.

Mrs. Poole hesitated. "I've told you not to tease, Anna Elizabeth," she said. "But there," she added, relenting, "I guess 'tis lonesome for you with Luella gone. You can give me one of the scalloped cakes, Sister Rebecca."

Sister Rebecca put the crisp scallop absently into Anna Elizabeth's hand.

"Wouldn't she like to make the Family a little visit?" she asked. "We'd take real good care of her, and she could come back Saturday when Brother Reuben goes to town, if you couldn't spare her longer."

Anna Elizabeth stood breathless; even the maple sugar was forgotten before this entrancing prospect. It seemed to her that her mother never would answer.

Mrs. Poole looked down into Anna Elizabeth's eyes. "Would you like to go?" she asked.

"O, mother, could I?" Anna Elizabeth gasped, radiantly.

"Why, yes, I don't know but you can," her mother replied, consideringly. "Go wash your face and hands and get your best hair ribbons."

But Sister Rebecca held Anna Elizabeth back a moment as she started to go. "Nay, these will do very well indeed, Friend Poole," she said, feeling the black shoe strings. "More than this might savor of vanity."

"I forgot that," Mrs. Poole answered, laughing. "But at least she may put on a clean tier, may she not?"

"Yee," Sister Rebecca replied, smiling, "yee, I think a clean tier quite advisable."

Anna Elizabeth, going for her clean tier, wondered over several things. She wished that Sister Rebecca had let her wear her best hair ribbons; however, when she came back in a fresh blue tier and kissed her mother good-by, and then was swung up into the seat by Brother Reuben, she felt that her cup of delight was full.

Just as Brother Reuben started the horses Anna Elizabeth leaned out.

"You didn't say how long I could stay, Mother," she cried, anxiously.

Mrs. Poole, standing at the gate, laughed a little, though Anna Elizabeth could see nothing to laugh at.

"You may stay until Saturday if you are a good girl and don't bother anybody," she replied.

Anna Elizabeth sank back in her seat behind Brother Reuben's elbows with a long breath of content. The old horse walked on lazily, stirring up little curls of

yellow dust about his feet. From the wagon behind came fragrant whiffs of herbs and berries. Now and then Sister Rebecca or Brother Reuben asked Anna Elizabeth questions, and she wondered whether she ought to say yee and nay. When a yee slipped out and they did not seem to notice it, her last anxiety was gone. She sat up very straight on the seat and looked proudly down at the children in the houses where they stopped to sell things; she wondered whether any of them had ever made a visit to the Family.

It was only two miles to the Shaker village, but they stopped so often that it was almost supper time when they reached it. Half a dozen of the sisters came out to meet them and Sister Rebecca told each one that she had brought Anna Elizabeth back for a visit; Anna Elizabeth herself was sent over behind the creamery where the little girls were sewing their stints. They welcomed her with delight—they never had had a visitor before. They said they hoped that Anna Elizabeth would eat at the same table they did.

But Anna Elizabeth didn't: she was company, so she ate with the sisters at a table in one end of the long dining-room, while the brothers ate at the other end. The eldress sat at the head of the sisters' table. She was very tall and stern and Anna Elizabeth felt shy and frightened; but Sister Rebecca filled her plate with delicious Indian pudding, and whispered to her that she could have all she wanted, and in a few minutes she forgot to keep looking to see if the eldress was watching her.

After supper Sister Rebecca asked her if she wouldn't like to have 'Lonzo take her for a row on the lake. Anna Elizabeth had never met 'Lonzo, so she shyly said she didn't know; but Sister Rebecca seemed to think that she had said yes, and called to 'Lonzo.

'Lonzo was a boy of fourteen with stiff yellow hair cut straight around his neck. When Sister Rebecca told him to take Anna Elizabeth out for a row, he only said yee and started off. Sister Rebecca pushed Anna Elizabeth gently after him. "You go right along with 'Lonzo," she said.

Anna Elizabeth followed soberly through the herb garden and down to the lake. 'Lonzo pushed a boat out a little way, and then came back.

"Can you get in yourself?" he asked.

"I—don't know," Anna Elizabeth faltered.

So then 'Lonzo got out and stood with one foot on the shore and one in the boat and helped Anna Elizabeth in. She sat very stiff and straight, clinging to the sides of the boat. 'Lonzo rowed and kept looking at her but didn't say anything. Presently she felt that she was being rude, so she asked a timid question.

"Do you like it here?"

"I like it here," 'Lonzo answered, promptly. "It's lots better than working. Say, you ain't in a hurry to get back, are you?" and he stopped rowing and looked so anxiously at her that Anna Elizabeth laughed outright.

"No, I guess not," she answered, and then she found that she didn't feel a bit shy with 'Lonzo after all, and they chatted away like old friends.

It was late in the warm summer dusk

when they got back, and the little girls were watching for Anna Elizabeth. They all walked up and down together with their arms about each other's waists. The girls told Anna Elizabeth about the work they did, and about the different sisters and brothers. Anna Elizabeth told them about her home and Luella and Rose Belinda. Suddenly she remembered how she had left Rose Belinda on her face under the maple tree and a choky feeling came into her throat. It was growing dark, and things seemed—queer.

Presently a bell rang somewhere. The little girls stopped short.

"We've got to go to bed now," they said.

"But what shall I do?" cried Anna Elizabeth, almost sobbing.

"Sister Rebecca will take care of you—good-night," the little girls cried, running off.

Anna Elizabeth stood dismayed and forlorn. The next moment Sister Rebecca's hand was clasped firmly over hers, and Sister Rebecca's kind voice was talking cheerfully, and they were going down the path to the sisters' building. It was very large. They went down a long hall and up a pair of stairs and then down another hall and finally stopped before a door that stood ajar.

"Here we are," said Sister Rebecca.

Anna Elizabeth looked around. There was a bed like a great white mountain, and some white drawers built into the wall, and two chairs hung on pegs high above Anna Elizabeth's small reach. There was a tiny stand, too, and Sister Rebecca lit the candle upon it.

"There," she said. "Now is there anything you want?"

"Where shall I put my clothes?" Anna Elizabeth asked, tremulously.

"Sure enough," Sister Rebecca answered, laughing. She reached up a strong hand and lifted down one of the chairs. "That's better, isn't it?" she asked. "Now can you blow out the candle yourself?"

"I always do at home," Anna Elizabeth replied.

"That's all right then. Good night, Anna Elizabeth."

"Good night, ma'am."

After Sister Rebecca had gone Anna Elizabeth began to prepare for bed, but all the time she kept thinking of her mother and Rose Belinda. When she was quite ready she blew out the candle and climbed into the bed. Then she gasped frantically and almost screamed. She never had been in such a deep feather bed before; she wondered how she ever could get out in the morning. The tears rolled down her cheeks and she caught her breath uncertainly. The next moment poor little Anna Elizabeth, with the clothes stuffed into her mouth to keep from making a noise, was sobbing as if her heart would break.

It was an endless night. Anna Elizabeth tossing in that hot feather bed slept only by broken snatches. When the early summer sun shone into her window she sat up and listened. The big building was utterly silent. Anna Elizabeth clambered over the billows and slipped down to the floor and began dressing herself. Then, tiptoeing softly down the long hall and stairway, she pulled open the big door. She stood a moment on the steps,

thrilled by the beauty of the morning world; then she ran, ran through the great gates and down the road.

An hour later a dew-draggled little figure with a doll clasped in her arms pushed breathlessly into the Poole kitchen. Mrs. Poole was bending over the stove getting breakfast; she glanced up as the door opened, and stood staring.

"Well, Anna Elizabeth Poole!" she exclaimed.

"Yes'm," Anna Elizabeth stammered. "It was so hot down in the bed, and so—so lonesome, and—I'd left Rose Belinda out on the grass, and"—

"So you ran away!"

"Yes'm," Anna Elizabeth confessed, guiltily, "I guess I did."

Mrs. Poole went suddenly across to the closet; her voice issued from it, decided, yet somehow not terrifying.

"You go right upstairs and change your shoes and tier, Anna Elizabeth. And this afternoon you'll have to drive over to the village with me and apologize to Sister Rebecca."

"Yes'm," Anna Elizabeth replied, humbly. But as she went upstairs she stopped on the landing to hug Rose Belinda. Not even the apology could dim the radiance of her joy. She was home—home!

Empress Tsi-An

With all the advances in woman's education, with all the women's clubs for the intellectual awakening of the one-time contented sex, and with something actually accomplished in the evolution of a new species of mankind known as the new or progressive woman, it is rather remarkable that the only woman who has in recent times attained the position of a real force in the political affairs of the world is Tsi-An, ex-concubine of a despised Eastern potentate and daughter of unnumbered centuries of what, from the Occidental point of view, is called dense barbarism. The empress dowager of China is the one conspicuously great woman in the world today, and it is at least a matter of curious interest to note that she is quite in the class with Boadicea, Cleopatra and the other most prominent women of history, none of whom has possessed either the intellectual or the moral qualities that are commonly considered *desiderata* for the women of Christendom.

Tsi-An, however one's sense of propriety may revolt at the fact, is the foremost of the world's women today, measured by any of the common standards of greatness. The civilized world has stopped its business and suspended its desires to look with amazement and alarm on what she has done and to await with fear and trembling her next move. Napoleon himself did not more imperatively command the world's attention. She is in every way a remarkable and forceful woman, and the mere fact that she is doomed to failure in her enterprises in the long run does not detract from the world-wide fame that she has won for herself thus far. She is remarkable by reason of her unprecedented and self-caused ascent from the position of a common concubine to the throne of an immortal empire; she is remarkable by reason of her present distinction of virtual sovereign of a quarter of the earth's pop-

ulation, and she is remarkable by the splendid audacity she has shown in defying the military establishments of all Christendom and in undertaking to cause as great an overturn in the affairs of mankind as followed the flight of Cleopatra from the Bay of Actium.—*Providence Journal*.

The Heal-All

Dear blossom of the wayside kin,
Whose homely, wholesome name
Tells of a potency within
To win thee country fame!

The sterile hillocks are thy home,
Beside the windy path;
The sky, a pale and lonely dome,
Is all thy vision hath.

Thy unobtrusive purple face
Amid the meager grass,
Greet me with long-remembered grace,
And cheers me when I pass.

And I, outworn by petty care,
And vexed with trivial wrong,
I heed thy brave and joyous air
Until my heart grows strong.

A lesson from the power I crave
That moves in me and thee,
That makes thee modest, calm and brave—
Me restless as the sea.

Thy simple wisdom I would gain—
To heal the hurt life brings,
With kindly cheer and faith in pain,
And joy in common things.

—Charles G. D. Roberts.

Some Distinguished Dolls

The Queen of Roumania has a famous collection of dolls dressed in costumes of various countries. There are English, Irish, Scotch and Welsh dolls; there are dolls in Dutch clothes contributed by the young Queen of Holland, and indeed nearly all the countries of Europe are represented by dolls big and little, in peasant and in court gowns. This collection is being exhibited in London for the benefit of the charities and hospitals in which the Queen of Roumania is interested. Of course it would not be complete without some American dollies and that they should be the most beautiful and distinctive our children could send, the New York *Tribune* offered prizes for five dolls typically American in costume. Every little girl will want to know how these prize dollies who are going to cross the water are dressed and we wish we could show the *Tribune's* pictures. But it will be easy to imagine when you know that one looked like Martha Washington in rich brocade and mop cap; one was a Negro mammy, with white apron and gay turban; another, Priscilla, had a simple Puritan frock and hooded cloak; still another was an Indian maiden with beads and moccasins, etc., while the man doll was magnificently dressed as "Uncle Sam." For this latter the prize was given to a New Jersey boy. The other prize-winners were girls and very happy little girls they must be to receive their five dollars of prize money and to know that their babies are going to London to be adopted by a queen.

Likeness to Christ must include faithfulness in little things—for is he not the faithful helper of our smallest daily need?

Closet and Altar

He that is faithful in a very little is faithful also in much; and he that is unrighteous in a very little is unrighteous also in much.

We have that foolish notion in our heads of little and great. We find it hard to believe that in our little things the redemption of man is wrought. That's because we are so little. And, you see, I suppose it is only in this way God could get that stupid pride, which is one aspect of littleness, out of us.—*James Hinton.*

This is the secret of giving dignity to trifles. As units they are insignificant; they rise in importance when they become parts of a plan.—*F. W. Robertson.*

There is no one to whom God will ever intrust any large and glorious will to do in the future who is not willing to do that little phase of God's will lying very close and very near now.—*Robert E. Speer.*

The little griefs, the petty wounds,

The stabs of daily care—

"Crackling of thorns beneath the pot,"—

As life's fire burns—now cold, now hot—

How hard they are to bear!

But on the fire burns, clear and still;

The cankering sorrow dies:

The small wounds heal; the clouds are rent,

And through this shattered mortal tent

Shine down the eternal skies.

—*Dinah Mulock Craik.*

Great sins frighten where little sins entangle. It is easier to escape the huntsman's arrow than the crafty lure. And where are they not set? Riches and poverty, sickness and strength, prosperity and adversity, friendship and loneliness, the work and the want of it—each has its snare, wherein not only are the unwary caught, but the wise and watchful sometimes fall a prey. Little things, mere threads, hardly worth guarding against—yet they are strong enough to hold us and hinder us and may be the beginning of our destruction.—*Mark Guy Pearse.*

God is so great that he communicates greatness to the least thing that is done for his service.—*John Wesley.*

There are numbers of men that are not willing to do anything for Christ because they can't do some great thing. Now you will find that the men that have accomplished a great work in this world have always begun by doing some little thing; they have been willing to bring forth some little fruit.—*D. L. Moody.*

Have patience with us, O our Father, in our blind overestimate and underestimate of life. Show us the littleness of that which men call great but which is little before thee. Show us the greatness of that which, though despised of men, is of great moment in thine eyes. Keep us from much worry over trivial losses and offenses and from the small-appearing sins which shut our hearts from thee. May we never doubt that thou art building up thy kingdom and training us for good in common thoughts and labors, trials and disappointments, gifts and joys of every day. Give us open eyes and ready hearts for passing opportunities and use all that we have for help, through Jesus Christ, our Lord. Amen.

About Women

The appointment of three American women on the jury of the Paris Exposition was due to the persistent effort of Mrs. Potter Palmer, who is one of the United States Commissioners. These three jurors are Miss Jane Addams of Chicago, Mrs. Henrietta C. Oldberg of Washington, who will act in the department of textile goods, and Miss Annie Tolman Smith in the department of education.

The wife of Frank Martin, engineer to the Ameer of Afghanistan, is one of the few white women who have ever lived in that unknown country. Mrs. Martin's bicycle is as much of a novelty as a European face, and the queen sent for a costly wheel from England and implored Mrs. Martin to teach her to ride. But after one or two attempts she gave it up, and the bicycle now serves as an ornament of the harem.

Miss Dorothea Klumpke, the American astronomer employed by the French government at the Paris observatory, has been given charge of the balloon work, and ascends frequently. The account of Miss Klumpke's first night in a balloon, as modestly told by her in the *June Century*, is interesting reading and gives an impression of the writer's personality and the reverent spirit in which she studies the heavens.

English literary circles are still mourning over the death of Miss Mary Kingsley, the African traveler. Mrs. Humphry Ward, at a meeting of the Women Writers in London, paid her a glowing tribute as an explorer, a writer, a scientist but most of all for the manner of her death in South Africa—for "giving her life, so precious, so full of unexhausted power, to the service of the poor fever-stricken prisoners from Paardeberg."

If it is true that Mrs. Flora Annie Steel receives the highest price for her literary work ever paid to a woman, she has certainly earned it. When she was writing "On the Face of the Waters" she went back to India for material, although she had lived there for more than twenty years, took a temporary home in a native village and lived without servant or companion. In this way she gained the confidence of the natives. Her new novel, "Voices in the Night," also deals with Indian life.

Miss Gail Laughlin, who has been appointed by the Industrial Commission to investigate the servant girl problem for the United States Government, is a New York lawyer. Although young, she has for years made a close study of industrial conditions among women. The task of collecting data concerning servants and mistresses will be slow, but it is a satisfaction to know that the Government is bestirring itself in this direction. The problem is one which the individual housekeeper cannot solve single-handed.

New Books for Mothers

During the past few months three or four books worth recommending for the mother's own special library have come out. Among these are Miss Emilie Poulsson's "Love and Law in Child Training," for which the highest praise is that it fulfills the promise of its attractive title; "The Power of Womanhood," by Ellcee Hopkins, a discussion of social purity intended especially for mothers of boys, although girls also have their share of attention; "The Care of the Child in Health," by Nathan Oppenheim, M. D., largely hygienic in character; and "Two Children of the Foot-hills," by Elizabeth Harrison. The latter is a charming study of kindergarten games and principles, told in the form of a story about two little California children. Its practical illustrations of how to use the mother plays with children, and its suggestions as to the development of child character make it valuable to mothers who do not quite understand Froebel.

Mellin's Food

THE comfort and joy that Mellin's Food has brought to the homes, and the peace and health it has brought to the babies, cannot be calculated,—it is priceless.

Many a mother, who has struggled with various foods, which were not adapted to infant life, has found relief and comfort in the health and happiness of her babe when it was fed with Mellin's Food and fresh milk. The child satisfied, the growth increased, the healthy color and firm flesh all indicate the return to the happy, healthy condition which every mother wishes to see in her baby.

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I have had four children, and I always had a great deal of trouble with them with indigestion, and for the first nine months I could not get any rest day or night, although I tried every food that I could mention, but with very little comfort to either the child or myself; and I was advised with my last baby to give Mellin's Food a trial. I am pleased to say I did, and a better baby can not be found; he does nothing but sleep, drink, and laugh. Do not think I am an enthusiast, but I have suffered so much in the bringing up of my other children that I have no other means of expressing my gratitude to Mellin's Food. This is a voluntary statement, and any lady that desires to write me and enclose stamp, I will gladly answer her.

Mrs. J. D. PHILAN

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The Conversation Corner

A BABY in a basket! This is not the first instance in history. Every Corner child can tell the name of a great man whose life was saved when a babe by living in a basket—one that was waterproof, too. Those who are old enough to have read the Corner five years ago will remember the picture of the "Three Children in a Basket," and the thirty-one letters written to "guess" who they were and what they were doing. Children seem to have a special liking for baskets. I was sitting one day last summer on the piazza, when I heard a strange mixture of growling and roaring. Looking up I saw two wastebaskets approaching me, with a small animal walking under each. I could only see their legs—their bodies were hidden. But they were kind enough to tell me what they were. The one who roared said he was a lion; the one who growled said he was a bear! They came nearer and nearer, in fact, tried to climb up on me—but they did not hurt me any!

If you ask the name of this basketed baby, how old he is and where he lives, I will only answer that he is a little darling, that he is just twice as old as was the babe in the basket mentioned above, when discovered by the princess, and that like him he lives near a great river—not the Nile but the James, near where it empties into Chesapeake Bay. I have never seen him, but am sure that although a Virginian by birth and residence he is descended from generations of New Englanders. We will make him an honorary Cornerer, and expect him to write us—when he knows enough!

Now comes the first vacation report from a man who says he has "read the Corner ever since it began and eagerly watches for its weekly appearing," etc.

... Well, our trip down the Saguenay, from Lake St. John, was in cloud and storm, but we saw the mighty rocks and enjoyed the sail—wrapped in blankets. The sail across the St. Lawrence to Riviere du Loup and up the river to Murray Bay, and on to Quebec and Montreal was in the teeth of winds and waves, as though in mid-ocean. The captain of our steamer said that it was "the worst passage for years;" "not for twenty years have I had so hard a trip." [Isn't that what sea-captains always say after a blow? It is such a comfort to the passengers, after it is all over, to be assured by the ancient mariner that it is the worst one he had ever known!—MR. M.]

Now, Mr. Martin, you always seem to know all the Cornerers, and just where they live, whether in the West Indies or in the Rockies, or the Connecticut Valley, or anywhere else. But we are glad to puzzle you about one place on our trip—you will have to "give up beat" now! This is our ? : "Where in the world outside of a saloon can be found *Brandy Pots*?" Have you ever drank at that fountain or looked upon its surroundings? We pause for a reply!

P. Q., Canada.

B. E. S.

I rather suspect that this correspondent is writing sarcastically, and making fun of me because I often fail to remember people and places. This I humbly own. Only yesterday a gentleman whom I met on the elevator had to tell me his name, although a few years ago we had his three little girls all in a row on our page. A few minutes afterward two ladies from New Mexico called on me in the library and seemed surprised that I did not know them. But—I cannot tell a lie. I con-

fess that I do know what and where the "Brandy Pots" are. They are little, rocky islands in the middle of the St. Lawrence River, opposite Riviere du Loup and not far from the mouth of the Saguenay. My first acquaintance with them was formed under circumstances so memorable that "its surroundings" are fixed in my mind, although more than forty years have passed away.

I was a passenger on a small Canadian schooner—I had been a passenger for four weeks—slowly sailing up the St. Lawrence, homeward bound from the land of Pomiuk. Three times we had been on the rocks and often had been compelled to anchor in some desolate harbor on the North Shore. Head winds and ice had delayed us till it seemed doubtful whether at that late time in November our vessel could reach Quebec. At last we had a fair wind, and though



in the midst of a snowstorm and combat-ing with head tides, we made some progress. Suddenly the wind changed, a heavy squall struck us and we attempted to run, close-hauled, into "Little Mal Bay." When making our last tack near the harbor the jib-sheets parted, and we were obliged to scud under bare poles before the wind, down the river.

It was very dark, and the lead was kept going to show our channel. The little vessel pitched and rolled violently, one tremendous lurch sending the barrel of flour, which was lashed to the locker, over on the little stove in the cabin. An old Frenchman and a family of children, who had been rescued from another vessel and taken aboard, were in despair. For hours I sat by the stove, to keep it from breaking away. After scudding for twenty-five miles, we rounded up under the lee of those same Brandy Pots. It was not a safe harbor for us, but the captain exclaimed, "I put over two anchor, I do no more!" The next morning I went ashore on the strange little island and bought a loaf of bread at the house of a habitant, for our provisions were exhausted on board. O, yes, Mr. B. E. S., I know where Brandy Pots are!

While writing this, the postman brings me a postal card from Italy, with another reminder of that same wild country:

Dear Mr. Martin: It is a far cry from the Grand Canal here to the "stern and rock-bound coast" of New England, and the barren

shores of Labrador, yet all are linked together in my thought. I have met a lady from Providence, R. I., who knew all about Pomiuk and our Memorial Cot. We had just been talking about a beautiful work for poor children in Dovadola—do the Corner children know where that is?—carried on by good Dr. Robertson and his wife of the Scotch church here. Now I take up *The Congregationalist* of June 7, and with misty eyes read the touching story of Tommy's going home. You see the connection. Little children the world over needing love and care, and hearts filled with love for Christ ready to supply the need. Is it not beautiful? Of course we will keep up the Memorial Cot!

Venice.

F. J. D.

Mr. Martin

Corner Scrap-Book

(For Old Folks)

AN OLD BOSTON BOOK WANTED

Dear Mr. Martin: Some sixty years ago there was a book in my father's library associated with my youngest years which made a profound and lasting impression upon my mind, but of which I know neither the name nor the author. We lived in a far distant city and the book was lost fifty years or more ago. It was composed, as nearly as I can remember, of copperplate engravings, each of which consisted of the head and features of a man set in a heart. One picture showed the perfect man with very beautiful features, there being in the heart an open Bible from which radiated rays of divine light. Another plate showed a man completely given up to iniquity, in whose heart sat a crowned devil. Can your readers tell the name of the book and its author or publisher? Surely such a book must have had a history connected with it. Any one who ever saw the book would recognize it by the above description. I do not remember any reading matter in the book; it seemed to be a book of plates only. I am very sure it was printed in Boston (say from 1830 to 1840), and the author, I think, was known in Amherst, Mass., although no one living there knows about it now.

Northampton, Mass.

G. W. M.

Does any one recognize this account?

WHO WROTE "THE BURDEN BEARER"

Dear Mr. Martin: In Mr. Tomkins's article in May 10, some lines are quoted—

The little sharp vexations
And the briars that catch and fret—

the authorship being given to Phillips Brooks. Since then I have seen them in the *Well-spring*, still accredited to Phillips Brooks. But I have them in my scrap-book as part of a longer poem written by Margaret Sangster. West Chelmsford, Mass. K.

Mrs. Sangster replies to my note:

Dear Mr. Martin: Your correspondent is right. I wrote "A Song of the Burden Bearer" some years ago and it was published in the *Sunday School Times*. It is also in *On the Road Home*, a volume of my poems, published by Harper & Brothers. Cordially yours, Brooklyn. MARGARET E. SANGSTER.

I have the original publication in the *Times* of Oct. 22, 1887, with Mrs. Sangster as its author. This couplet is prefixed—

I'll drop my burden at his feet,
And bear a song away—

and the first of the seven stanzas is:

Over the narrow footpath
That led from my lowly door,
I went with a thought of the Master,
As oft I had walked before.
My heart was heavily laden
And with tears my eyes were dim;
But I knew I should lose the burden,
Could I get a glimpse of him.

There is a sermon in the "song," say on such a text as Ps. 55: 22; or 1 Pet. 5: 7!

L. A. M.

Christ's Revelations of Himself*

V. The Glory of God

By REV. A. E. DUNNING

When the accounts in the gospels of our Lord's approach to his crucifixion are studied as a whole, each is found to assist in interpreting the others. The transfiguration by itself is an enigma. But as an event in the progress of Jesus from the feeding of the five thousand to Calvary, it is a revelation. When he told his disciples at Cesarea Philippi that he was already on the way to his death at the hands of the priests, they could not believe it. When he told them that their own way lay along the path he was to walk in, he taught them the glory of self-sacrifice for his sake [Matt. 16: 24-26]. But he assured them that he was to appear in his own glory and in the glory of the Father and of the holy angels. Beyond question the glory of which he spoke was that of the character he had described, losing one's self for the sake of saving the world. But that they might appreciate it he promised that some of them, before they should taste death, should see the kingdom of God come with power [Mark 9: 1]. That he referred to the object lesson soon to follow on the Mount seems evident. In that scene there was disclosed to the three disciples:

1. *The glory of sacrifice, as Christ saw it.* The experiences of the weeks since he withdrew from Capernaum had been most depressing. The people had lost interest in him. Many of his disciples had deserted him. Even one of the twelve had begun to show signs of hostility to him. He kept away from Judea because the Jews there wanted to kill him. He went beyond the bounds of Palestine trying to conceal his whereabouts from the people; but on returning to the region east of the lake, men of both leading parties of the Jews found him and sought to entrap him that they might destroy him. These experiences overburdened him and moved him to frequent seasons of solitary prayer. More and more clearly he taught his disciples what was becoming more evident to himself, that the hostility of the Jews meant his death at their hands. A study of the gospels included in the last four lessons will furnish proof of all these statements.

Then Jesus went up into a mountain at night to face there again in prayer the great trial which he now knew was before him. As he prayed, he saw his own glory. The word describing it means that he was "turned from within outward." The face of Moses had shone with borrowed luster as he came down from Mount Sinai, but on this mountain the face and form of Jesus shone with inherent radiance. He whom men were hurrying to the cross was the brightness of the Father's glory, and the consciousness of it came to him afresh as he prayed, to strengthen him to bear and take away the sin of the world. Such a vision must have been to him an invincible assurance of success, and the record of it strengthens our faith in him, deepens our love for him, confirms our hope for the salvation of the world through his sacrifice of himself.

2. *The glory of sacrifice, as prophets saw it.* This was the theme of which Moses and Elijah spoke—"his decease which he was about to accomplish at Jerusalem." Their work had been preparatory and partial. Jesus was to complete it, was "to accomplish," literally, to bring to a full end, what they had introduced. They talked with him of his death on the cross as related to the sacrifices which God had ordained through Moses and to the principles of righteousness which Elijah had preached. The cross is still understood only through knowledge of the Old Testament. We still need Moses and Elijah to teach us its meaning.

3. *The glory of sacrifice, as the apostles saw it.* The confused state of mind of Peter, James and John is aptly illustrated by the description of them on the mountain. They were too drowsy to appreciate the splendor of the vision. But they roused up as the two prophets were parting from Jesus, and Peter suggested that they build three booths and keep the vision. It was a speech without thought, yet it represented the feeling of the disciples. By staying there they might keep beyond the reach of hating priests and scribes and enjoy the peace of heaven without bearing the cross. The crown without the cross—that was what Peter wanted, and the fancy suddenly occurred to him that there was a way to get it. Jesus had said that Elijah must first come before the Messiah could set up his throne. There was Elijah. If they could only keep him, the kingdom of God might be at once realized.

Peter's delusion is not strange and does not belong only to the past. Many disciples are still wishing and hoping that, after all, some way of gaining Christly character and doing service for him may be found other than the way of self-denial and sacrifice to the losing of one's life for his sake. Right here is the place to read again the words of Christ beginning, "If any man would come after me," etc. [Mark 8: 34-38].

4. *The glory of sacrifice as the Father sees it.* While Peter was speaking, a "bright cloud," literally a cloud of light [Matt. 17: 5], overshadowed and began to envelop them [Luke 9: 34]. It was evidently such a cloud as that which had guided the Israelites in the wilderness, becoming a pillar of fire by night, as had shone for many a year above the tabernacle, as had filled the temple at its dedication and had shone above the mercy seat in the Holy of Holies. They feared because they knew it meant the presence of God. Then a voice came from the cloud, "This is my Son, my chosen: hear ye him." Recall again the reason John gives for writing the gospel, "that ye may believe that Jesus is the Christ, the Son of God." Moses had spoken, and Elijah, and their words had been received as supreme law. But now and for all time to come a voice of greater authority took the place of theirs. "God, having of old time spoken unto the fathers in the prophets, . . . hath at the end of these days spoken unto us in his Son," Christ's teaching of the cross, which

Peter had rejected, was the Father's will. The disciples were summoned to hear and heed and obey. That was the great truth proclaimed at the transfiguration. Hear what Jesus said concerning his sufferings and death, hear what he said concerning the rule for every disciple—"Whosoever would save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it." Here is the divine life revealed through the cross of Jesus, to be maintained by following in his steps, to issue in eternal glory, the glory of God, of which the transfiguration on the mountain was a vision and a prophecy. The cross is the key which interprets all the mysteries of the kingdom of God.

What a mercy it is that once in every twenty-four hours we are too utterly weary to go on being unkind. The doors shut, the lights go out and the sharpest tongue is silent, and all of us, scolder and scolded, happy and unhappy, master and slave, judge and culprit, are children again, tired and hushed and helpless and forgiven.—*The Solitary Summer.*

The Church Prayer Meeting

Topic, July 22-28. What Is an Answer to Prayer? 2 Chron. 7: 12-18; Acts 9: 8-18; 10: 30-48.

Is it whatever comes in the form desired, or in some other acceptable form, or in a manner unsought, or even an apparent neglect of our prayer? What does the Bible teach?

[For prayer meeting editorial see page 74.]

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* The Sunday School Lesson for July 29. Text, Matt. 17: 1-20; Mark 9: 2-32; Luke 9: 28-43. International Lesson, The Transfiguration.

Literature

Discrimination in Reading

Emerson once advised "Never read a book until it is at least a year old." Of course his idea was that by that time it has become possible to judge whether the book be worth reading at all. One thus is spared the reading of many books which catch the popular fancy at first but possess no qualities of immortality and leave little impress on the public mind after they have dropped out of sight.

But many people wish to read current books in order to seem well informed. They like to talk about the volumes which others are discussing. They fear to be considered behind the times if they do not exhibit some acquaintance with the novel, poem, essay or history which is in present vogue, quite apart from the question of its actual merit.

To a certain extent this desire is reasonable. But to allow it far too great influence is easy. If indulged too much it causes superficiality. We are not speaking now of the reader with a purpose. Of course the historical student gives preference to histories, the lover of poetry to verse, he who makes a specialty of literary style to the standard purists, and the preacher or orator to classic models of argument or eloquence. We have in mind the general reader.

In hardly another field should a definite independence be asserted more firmly. That a certain book has the public fancy, is selling by tens of thousands and is discussed at dinner tables and receptions, is not a sufficient reason for reading it, unless it be inherently worth reading. A book of morbid or ignoble views of life very rarely deserves attention, no matter how brilliant its ability. Mere entertaining frivolity also is as enervating in print as in life, no matter how amusing.

Every one should have it as a distinct purpose to sift current literature as carefully as possible—and reports, reviews and passing comments make it quite possible—and to give time only to books which have real value of some worthy sort. We should read not merely to know what is in books and in order to talk about them intelligently, but also to be benefited. Character is an outgrowth of reading in a large degree.

It is better to acknowledge not having read a volume which is not of real merit than to admit having yielded to the sway of its popularity. And it is important to give attention enough to the great classics of English and American literature to be at least as familiar with them as with the best modern writings. There is such an amount of new literature that it is not discreditable to have read only selected works. Discrimination is inevitable. Let it be carried far enough to be a protection and a guide. Let it be ruled by high motives and honest independence in choice and the best culture will result.

Workers at Their Work

Dr. Charles B. Spahr has gathered into a readable book the results of personal studies of different classes of laboring people in this country, and has entitled it *America's Working People*.^{*} It does not

advocate any special economic theory but contains a series of descriptions, almost pictorial in their character. They deal with New England, the Middle States, the South, the Interior, the Northwest and Utah. They are frank, lifelike and entertaining, the revelations of a serious, wide-awake, sympathetic investigator, intent on getting at the facts and declaring them.

The book confirms one's respect for the working people. It shows them, as a body, to be self-respecting, industrious, mutually well disposed, patient under discouragement and often quick to avail themselves of opportunities to better their fortunes. Most of them are good citizens, in sympathy with order, good morals and education. It also exhibits the hardships which beset some of them, such as the coal miners, and the depressing influences which embarrass them. It suggests the naturalness and ease with which social, financial or political fallacies win confidence among them, but it also reveals a strength of character which is quite certain to save them from being permanently misled.

Dr. Spahr believes heartily in the elevating influence of American democracy upon the immigrant. The rise of the Negro to prosperity and conceded equality depends, he thinks, upon economic issues. The trades unions already have been forced by irresistible conditions to treat the Negro as a man and a fellow, and, if the present reaction tending to deprive him of his political rights can be withstood until economic questions again divide the white vote, probably he will continue the progress which he already has made upwards. The condition of the coal miners and iron workers at present seems least hopeful. They are more truly in bondage than most of the Negroes. In his view the trades unions are doing good service and ultimately may be able to carry on business on the co-operative plan. He is very favorably impressed by his studies of the Mormons as workers, and seems convinced that polygamy is disappearing. The chapter on The Northern Farm is one of the best, and ranks the smaller, independently managed farm much above the great bonanza farm.

We should be glad had the author seen fit to gather up his conclusions in definite form. But evidently he has deliberately refrained from so doing, preferring to leave the reader to make his own judgments. As one lays aside the volume it is with a certain sense of its incompleteness, yet apparently all which was intended has been done. The author has entire right to be merely a narrator and not an advocate. But the book indirectly makes a strong plea for intelligent, fair and considerate treatment of working people, of every sort, and an impressive argument supporting their vital relation to national welfare.

Alexander I. of Russia

The Countess de Choiseul-Gouffier was the author of this book *Historical Memoirs of the Emperor Alexander I. and the Court of Russia*,^{*} and Mary B. Patterson has translated it from the original French. The author was a Russian Pole, and her family belonged to the Russian court cir-

cle. Her father distrusted the czar and was inclined to support Napoleon at the time of the invasion of Russia. But the daughter, who had met the czar and had been impressed by his many noble qualities, remained stanchly loyal to him, even in Napoleon's own presence, and succeeded in preserving the family estates from sequestration.

The volume has considerable political significance, and throws additional light upon the complicated and interesting relations of the Poles to the czar, their lawful sovereign, and to Napoleon, from whom they hoped to gain their independence but by whom they were deceived and abandoned. It also affords enlightening glimpses of the actual condition of the country at the time of his invasion of Russia and of his retreat therefrom. But its main interest lies in the variety and clearness of the portrayals of the Czar Alexander in many different circumstances. In spite of his faults, he possessed noble qualities and was a true and trusty friend as well as a great monarch. The author saw his best side and doubtless was somewhat impressed by his position, but has made no attempt to exalt him unduly.

A feature of the book is its statement that the Emperor Paul I. was assassinated. This view was long disputed by historians, but has come to be accepted generally. Published only three years after the death of Alexander, the book was received at once as an authority concerning him and upon Russian court life. A second, but imperfect, edition was issued in 1862, but the present edition is the first to appear in English dress. It reproduces the original edition.

Anonymous but Excellent

We do not know who the author is of *Pro Christo et Ecclesia*,^{*} a new volume of practical Christian reflection and suggestion. But his book is a good one, fresh and forcible in both conception and utterance, philosophical, theological and practical in its bearing on life all in one. For one thing, he stands up for the Pharisees, and, without condoning their bigotry and pride, says a good and much-needed word for them. So also he shows how Jesus approved and praised the culture and breadth of mind of the Sadducees, even while he pronounced their religion dead. He resurrects those men of old time and makes them seem as if alive and here today.

His great aim is to warn against self-deception, and, after one has read his chapters, the ease and peril of self-delusion appear vastly more real than before. The need of humility, the almost inevitableness of overrating ourselves morally, the possibility of living worse with a sound creed than some live whose creeds are false and the certainty that life means more than belief in God's estimate, the danger that there may be a falsity so deep as to underlie the best intention, and the saving value of truly humble prayer—all these things are set forth with a lucidness and a pertinence of application which cause the successive paragraphs to take a strong hold of the reader.

^{*} Longmans, Green & Co. \$1.25.

^{*} A. C. McClurg & Co. \$1.50.

^{*} Macmillan. \$1.50.

The Cream of the July Magazines

It is when matters of special importance happen anywhere that the value of *The Review of Reviews* becomes most conspicuous. It is not—we do not know that it professes to be—strictly impartial, especially as to our national affairs, and sometimes its impressions need to be received with caution. But it always is remarkably enlightening and valuable. This issue is noteworthy for its accounts, with excellent portraits, of President McKinley and Mr. Bryan. Dr. Spahr's sketch of the latter will reassure those who regard Mr. Bryan as a demagogue. He may be in error but he seems to possess sterling honesty and high purpose. The Chinese situation, although it has developed rapidly since the article was written, also receives timely and helpful notice at considerable length. A quotation is made from an article in *Ainslee's Magazine* by Wu Ting Fang, the Chinese minister to the United States, suggesting that we ought to apply the Monroe doctrine to Asia if we desire to maintain the "open door" for trade.

The same eminent diplomatist contributes to the *North American* its opening paper, on China and Modern Progress, emphasizing the opportunity and importance of mutual helpfulness between China and the United States. In ordinary conditions his words would stimulate our people to renewed effort in trade and other intercourse, especially missions. But at present, and because of the course of the Chinese themselves, no headway is possible. It is to be hoped that, when peace reigns once more in China, all which he desires may come to pass. But it is likely to be a very different China then and the relations of foreign nations to its government and people will be much altered. Mr. Poulney Bigelow's article on Missions and Missionaries in China, although good-natured, is neither well informed nor fair. Much which he says is true but he has not told the whole truth and probably does not know it. Mr. Mulhall's forecast of the twelfth census puts the population of this country at over 76,000,000, and declares the daily progress of the United States during the current decade to be an increase of 4,000 in population, of 800 school children, of 29,000 acres under farms, of \$7,500,000 in wealth, and of \$1,000,000 in manufactures!

Scribner's is chiefly light although by no means trivial in quality. Senator Hoar's description of Harvard College as it was when he was a student, in 1842-6, is peculiarly interesting. He points out that then men who had become distinguished outside were invited to join the corps of instructors while now bright young men who are expected to become eminent are chosen. He is distinctly conservative in spirit yet not out of sympathy with progress. He declares the curriculum to have been narrow, the instruction usually mechanical and the lack of sympathy between faculty and students obvious, yet asserts, and with good reason, that the college gave her students an incalculable and lasting benefit. His conviction that Harvard is far and away superior to all other institutions of the sort is natural and will amuse rather than offend their friends. Richard Harding Davis's ac-

count of the relief of Ladysmith also is a graphic and evidently faithful narrative, not to be overlooked.

Mr. Low, in *An Unwritten Chapter in American Diplomacy*, in *McClure's Magazine*, shows how it sometimes is necessary and possible to accomplish the most vital diplomatic transactions indirectly and secretly, and how little the public really knows of what is going on and why. He illustrates this by facts connected with the dispatch of Secretary of State Olney and the message of President Cleveland in reference to the Venezuelan difficulty with England a few years ago. He then goes on to show how hearty and how vitally valuable British sympathy was for us during our war with Spain. We are very glad that these facts have thus been made public. We owe a debt of gratitude to England of which the mass of our people are quite unaware. Were the fact appreciated the unfounded and mistaken bitterness towards her which so many feel—especially, it is said, at the West—would disappear.

There are several excellent articles in *Cassell's*, as usual. That by Robert Machray, on Her Majesty's Ambassadors, tells of men whose names are frequently in the papers and of whom it is pleasant to have some knowledge, men like Lord Pauncefoot at Washington, Sir Edward Monson at Paris, Sir Henry Drummond Wolff at Madrid and Sir Charles Scott at St. Petersburg. The lawyers also will enjoy Randolph Murray's *A French Court of Justice*, although some of the practices in vogue will not seem likely to promote real justice.

The New Books

* * * In some cases, books announced in this department will be reviewed editorially later.

RELIGION

Foreign Missions. By S. L. Baldwin, D. D. pp. 272. Eaton & Mains. \$1.00.

A full, trustworthy statement of principles and facts. It embodies only what often has been said, but it does so remarkably well. One of the most comprehensive and valuable of recent additions to general missionary literature.

Skilled Labor for the Master. By E. R. Hendrix, D. D., LL. D. pp. 326.

Helpful essays for theological students and young pastors. Wise, adapted to varying conditions and full of both secular and spiritual good sense. Emphasizes the difference in character and results between mere labor, however well intended, and skilled, expert labor, such as the Christian should learn to render to God.

Infant Baptism. By Moses Patten. pp. 261. Rumford Press. Concord, N. H.

FICTION

A Millionaire of Yesterday. By E. P. Oppenheim. pp. 315. J. B. Lippincott Co. \$1.00.

Vigorous and psychologically striking. A really able story and very interesting. It is difficult not to overdo such a study of character, but the author has made a success.

Boy. By Marie Corelli. pp. 348. J. B. Lippincott Co. \$1.50.

A psychological sketch, mournful in spite of some bright and delightful passages. It tells of the disastrous results of parental neglect. The author is not at her best.

The Last of the Flatboats. By G. C. Eggleston. pp. 382. Lothrop Pub. Co. \$1.50.

A lively book for boys, abounding in adventure and manly and elevated in spirit. The youngsters described build a flatboat on the Ohio and navigate it down to New Orleans successfully and profitably.

The Reign of Law. By J. L. Allen. pp. 385. Macmillan Co.

A Friend of Caesar. By W. S. Davis. pp. 501. Macmillan Co. \$1.50.

The Heart's Highway. By Mary E. Wilkins. pp. 308. Doubleday, Page & Co. \$1.50.

EDUCATION

The Point of Contact in Teaching. By Patterson Du Bois. pp. 131. Dodd, Mead & Co. 75 cents.

A revised edition of an already well-known and concededly useful book. It emphasizes the truth that in teaching a beginning must be made at the pupil's point of contact with objective or external life as he sees it.

Side Lights on American History. Vol. II. By H. W. Elson. pp. 410. Macmillan Co. 75 cents.

A second volume, covering the period from our Civil War down. It does not try to give a complete history but to describe episodes, especially those easily misunderstood. Its spirit is candid, its information generally trustworthy and its value large.

Letters to the Farm Boy. By Henry Wallace. pp. 180. Macmillan Co. \$1.00.

The third edition of a series of letters full of keen sympathy, shrewd sense and stimulating manliness. Many others than farm boys will do well to read them.

Er Ist Nicht Eifersüchtig. By A. Elz. Edited by B. W. Wells. pp. 57; *Nein.* By R. Benedix. Edited by Arnold Werner-Spanhoofd. pp. 69; *Le Verre L'Eau.* By Eugene Scribe. Edited by C. A. Eggert. pp. 138. D. C. Heath & Co. 20, 25 and 30 cents.

Three more numbers of the excellent Modern Language Series.

MISCELLANEOUS

Concerning Cats. By Helen N. Winslow. pp. 284. Lothrop Pub. Co. \$1.50.

These are no ordinary cats but the aristocracy of their race. Would that all cats were like them! The book is more delightful than we believed possible. One hardly can lay it down. But that dreadful chapter on the ailments of cats almost spoils the reader's pleasure. The book is illustrated finely and both old and young will enjoy most of it.

Liberty Poems. pp. 120. J. H. West & Co. 75 cents.

This book has a misleading title. The volume is a collection of anti-expansionist and anti-imperialistic poems. They often misrepresent the attitude of the United States towards the Philippines, for example, and are better illustrations of reckless, even untruthful, insinuation or accusation than of either poetical or political ability of a high order. They vary considerably, however.

An Upward Look for Mothers. By Isla M. Mullins. pp. 32. American Baptist Pub. Soc. 30 cents.

A few simple strains of Christian comfort for mourners.

Familiar Fish. By Eugene McCarthy. pp. 216. D. Appleton & Co. \$1.50.

Put this with your books about birds, animals, etc. Let your boy read it, read it yourself and then take him and go fishing. It is full of information about fish and how to catch them.

Fine Arts Exhibit of the United States. Illustrated catalogue. Noyes, Platt & Co. 75 cents.

Contains not only a list of the pictures and reproductions of them, but short biographical sketches of the artists. Handsome and useful. Visitors of the exposition will value it as a souvenir.

Quaint Nuggets. From Fuller, Hall, Selden, Herbert and Walton. pp. 138. 48 cents.

A choice collection of short sayings.

China, the Long Lived Empire. By E. R. Seldmore. pp. 468. Century Co. \$2.50.

Overland to China. By A. R. Colquhoun. pp. 465. Harper & Bros. \$3.00.

Flowers in the Pavé. By Charles M. Skinner. pp. 216. J. B. Lippincott Co. \$1.50.

Notes

Half the current English novels are said to be written in country parsonages. A quiet retired life does not always forbid keen appreciation of what is going on in the world at large.

The principal issue in the dispute between Mr. Kipling and Messrs. G. P. Putnam's Sons is stated to be upon the point whether they have the right, without his permission, to add material from other hands to their collected edition of his works.

Russia is the most illiterate among nations claiming to be civilized. There are said to be

ten thousand villages without a school and twenty per cent. of the whole Russian people lacks even the rudiments of a common school education.

Cheer up, young author whose manuscripts are "returned with thanks." Mr. F. Frankfort Moore, an Englishman who has written at least one or two novels which have sold well, admits having written thirty-one books before he could catch public attention!

At the Paris Exposition the paintings of John S. Sargent and Edward Abbey are included, against their wish, in the American exhibit. They were born in America but live in England and consider that their works belong in the English section, but the French authorities will not yield. Their contributions of course add much to the American collection but it is too bad that the artists cannot decide in which exhibit they will appear.

The late Hon. Mellen Chamberlain, of Chelsea, Mass., left his manuscript history of Chelsea, with plans, engravings, etc., to the Massachusetts Historical Society for publication, with a bequest of \$5,000 to cover the cost. Dartmouth College receives his library of printed volumes, and the Boston Public Library a valuable miscellaneous collection of autographs, photographs, manuscripts, etc., to be kept as the Chamberlain Collection. To the city of Chelsea go a dozen bound volumes of real estate titles, a portfolio of real estate plans, etc.

The Edinburgh Convention of the World's W. C. T. U.

BY JANE A. STEWART

If the first World's W. C. T. U. Convention, held in Boston at the beginning of the decade, was a prophecy and a hope, the fifth at Edinburgh (June 22-26) has been a deep and full realization. The banding together of temperance women throughout the world in a unified organization has slowly and thoroughly progressed through the years. The attendance in Edinburgh was significant of this. During the four days' session an earnest company of representative women from thirty different countries has sat in serious deliberation. Iceland has touched elbows with Burma; New Zealand and Norway have compared notes; Australia and Denmark have listened side by side. The antipodes of the world have met. The World's W. C. T. U. has proved itself a living reality.

It may not generally be known that this was the first temperance organization to become world-embracing. When in 1846 the first World's Temperance Congress was held in London, a proposal to form a World's Temperance Union was not favorably entertained. And it was left for the valiant women of the W. C. T. U. to belt the globe for temperance.

The meetings of the convention were held in the Free Assembly Hall, so finely situated on Castle Hill, overlooking the famous Princes Street Gardens and only a stone's throw from the old church where the voice of John Knox thundered in eloquent exhortation. His sculptured figure looks down upon the gray court which was appropriately enlivened by the vari-colored pennants of all lands, and whose somber walls have echoed for a week the burning words of earnest advocates of the temperance reform. The animus of the meeting was expressed on the cover of the program, which was decorated with the Madonna and Child, about which were the significant words: "The woman movement means organized mother love," "For God and home and every land."

One was impressed by the force and purposefulness of the assembly. The meeting was characterized by the devotional spirit. An entire day preceding the formal opening of the convention was given over to a service of prayer and thanksgiving, and a part of each day was set aside for the purpose.

From the beginning to the close there was

no diminution in the variety and interest of the sessions. Lady Henry Somerset, the honored and able acting president of the union, not only presided over the public meetings, but directed the work of the executive and gave frequent inspiring, evangelistic addresses at the great mass meetings held during the week.

Among the representatives from distant lands who took active part were Mrs. Nicholls, Australasian president; Mrs. Rutherford from Canada, where they have over 20,000 members in thirty-three departments of work; Miss Johannsdottir from progressive Iceland, where Parliament annually indorses temperance work in a most practical way by money gifts; Mrs. Mackay of Cape Colony, who told of temperance work for British soldier boys in camp; Fru Helenires of Finland, where the largest journals are for temperance; and many others from Germany, Belgium, Norway, Denmark, Egypt, Bulgaria, Japan, Hawaiian Islands, France, Madagascar, Syria, Burma, Tasmania, Brazil, the Bahamas, India, Newfoundland and New Zealand.

Naturally the largest delegations came from the English-speaking lands. The United States led with over one hundred representatives, Great Britain next and Canada third. In all about half a million adherents in various parts of the world were represented.

The most notable guest of the convention and one whose name, next to that of Lady Henry Somerset, served as a magnet to thousands of auditors, was Rev. C. M. Sheldon of Topeka, Kan. His addresses were chiefly in support of prohibition. The law, he said, would never be revoked in Kansas, and was enforced as well as any other law in the state. Its benefits were seen from the simple statement that though the Kansas proportion of the 700,000 drunkards in the United States should be 16,000, as a fact the state has less than 3,000 inebriates. In Edinburgh, where the curse of the liquor traffic is so plainly felt, and everywhere, he declared, the great evil might be obliterated if Christian people would only unite to stamp it out.

The convening of the assembly in one of the strongholds of Sabbath observance and in the heart of a churchgoing, Godfearing community made peculiarly apt the frequent reference of the speakers to the necessity of safeguarding the Sabbath and the Christian faith. Lady Henry Somerset, in the course of one of her remarkable and optimistic addresses, declared, "We are here in order to build up a citizenship that shall make for righteousness. . . . We have the absolute certainty of success. All the great evils of the world have been swept away one by one. The greatest foe we have to face is forsaking the worship of God for the lust of gold." Other speakers thanked Scotland for its example and traditions and appealed to the Scotch people to stand by their Sunday closing laws.

If the true measure of a society's growth is the record of work done, the World's W. C. T. U. has good cause for gratitude and encouragement. At the forefront of the workers stand the self-denying, self-sacrificing round-the-world missionaries, four of whom, Mrs. J. K. Barney, Misses Parrish, Vincent and Cummins, were present to tell of their labors in spreading the temperance gospel. The record of the two years shows increasing interest and broadening and strengthening of work. W. C. T. U. workers have entered the new possessions of the United States. Japan and the Bermudas have held their first national conventions. There is a call for missionaries in Brazil, Chile, Burma and Egypt.

The election of officers resulted in the unanimous choice of Lady Henry Somerset as president of the World's W. C. T. U. to succeed the late leader, Miss Willard. Mrs. L. M. N. Stevens, president of the National W. C. T. U. of the United States, was made world's vice-president at large. Miss Anna Gordon, U. S. A., and Miss Agnes Slack, England, were re-elected secretaries. No less than

thirty-two different department superintendents were appointed for the various well-known lines of work under the five chief groups: preventive, educational, evangelistic, social and legal.

Edinburgh, June 27.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, July 29-Aug. 4. Cumberers of the Ground. Luke 13: 6-9.

In an advertisement which caught my eye the other day it was asserted of a certain liniment that "it was good for everything that a liniment ought to be good for." Having declared that what more could the proprietor of it say? If an article fulfills its specific functions, it is wanted and appreciated. Surely every human being ought to be ambitious for a similar meed of praise. Of how many men can it be said that they are good for everything men ought to be good for, that in their spheres and with their higher capacities and endowments they are as useful as faithful beasts of burden or as nicely adjusted cogs and wheels that perform the world's work.

What ought a man to be good for? In Jesus Christ's thought he only is worthy of being considered a Christian man who is bearing fruit day by day. And he means by fruit at least two things—first a sincere, uncomplaining and beautiful life, and, second, some kind of ministrations to the world's need. Unless he is developing in both of these directions he is a cumberer of the ground. He may put on the attractive yet deceptive foliage of refinement and culture. His outward growth may be symmetrical and showy. He may tower above and apparently dwarf humbler souls, but when the Searcher of Heart looks to see whether the main object of existence has been attained, then the adornments, the extrinsic things, will count for nothing.

The next stage is still more pitiful. From being simply useless a man becomes positively harmful. Like the barren figtree he is taking nourishment which does not belong to him. Hew down that parasite. It has no right to the rain and sunshine. Its business on this earth was to bear figs. Remove that life out of the way of others. It was meant to show what a man could be, to bear witness to truth and righteousness, to realize sonship to God Almighty. In its behalf all the redemptive forces of the world were set in operation, the Bible was written, Christ came to earth, holy men and women prayed and sacrificed. You feel in regard to this barren, useless life as you do about a boy carefully nurtured, given every advantage of education, enriched by travel and contact with sources of power, who nevertheless is still selfish to the core, who will not lift one finger to lighten the burdens of the world.

In the parable the vine-dresser intercedes. Perhaps he had interceded the year before and the year before that. There is always some one to intercede for the fruitless life, some mother, sister, friend. Christ himself is an Intercessor, and though God is eternally compassionate we love to think of this human-hearted Saviour presenting our poor wasted lives to his Father and ours. He does not tell us here how many times God will let us try again or of what value it will be to us to have another chance. But the warning here and all through Scripture is against presuming on his grace and goodness.

Mr. George M. Wright, Esq., of New York City has been chosen treasurer of Middlebury College to succeed Hon. L. D. Eldredge, who retires after twenty years' service. Mr. Wright, who is a Middlebury man, class 1874, is especially fitted for the position by his residence in a great financial center, his experience as a lawyer and manager of large estates.



A Typical Group of Chinese Converts

This picture presents a group of prominent Congregational church members in Peking, all of whom have doubtless lost their lives in the recent massacre. The gorgeously-attired man in the center is Mr. Ming, in the service of the emperor. Notwithstanding his happy expression, his life since he became a Christian has not been an easy one, as his wife and

his brother's widow vainly attempted to force him to return to his former religion by bitterly reviling him and his friends, the Christian religion and all its followers. The first man on the left is Chang, a barber for foreigners and an earnest worker in the chapel. The old man beside him is Hung, noted among his fellow-workers for his sage advice. On one

occasion he replied to a boy who was about to leave the service of the missionaries from fear of the long and dangerous journey they had just accomplished, "Don't be afraid afterwards." The man in the upper right-hand corner is a tailor. Both he and the man next to him are deacons, and all the others have been useful men.

The Congregationalist's Indian Famine Relief Fund

Send all contributions to Frank H. Wiggin, Treasurer American Board, 14 Beacon Street, Boston, marking them "For The Congregationalist's Indian Famine Relief Fund."

"Left-hand," W. Boston, Mrs. Burrell's S. S. Class, Cong. Ch., Salisbury, Ct., Friend, Old South Ch., Andover, Cong. Ch. S. S., Saugus, Trinity Ch., Add'l, N. Attleboro, U. C. S. T., Providence, R. I., A. E. S. T., E. Cambridge, Vt., L. T., Malden, Cong. C. E. Soc., Somersworth, N. H., 1st Cong. Ch., Canandaigua, N. Y., 1st Cong. Ch., Pittsfield, Friends, Ludlow Center, Center St. Mission, 1st Cong. Ch., Tacoma, Wn., M. O. Nutting, South Hadley, Miss M. B. Means's S. S. Class, 2d Ch., Dorchester, Friends, 2d Ch., Newton, Young Ladies' Soc., Cong. Ch., Conneaut, O., Wm. C. Lawton, Springfield, J. M. Gilmore, Pittsfield, Frank Russell, Woman's Miss. Soc., Cong. Ch., White Water, Col., John Rossiter, Jr., Guilford, Ct., Friend, Northbridge Center, Jun. C. E. Soc., Central Sq. Cong. Ch., Bridgewater, Cong. Ch. S. S., Jefferson, Mich., W. B. M. L., Chicago, Ill., J. G. Dickinson, Miss Florence Bearse, Natick, Auburn St. Cong. Ch. and S. S., Patterson, Ct., L. Ballardvale, Cong. Ch., Eldora, Io., Alet. E. Matheson, Janesville, Wis., Woman's Miss. Soc., West Cong. Ch., Portland, Me., X. Y. and Z., Somerville, W. S. N., Chicago, Ill., Pilgrim Cong. Ch., Seattle, Wn., Christian Messenger, New Bedford, 1st Cong. Ch., Norwich, Ct., —, Brooklyn, N. Y., Ladies' Miss. Soc., Walnut Hills Cong. Ch., Cincinnati, O., Miss Carrie Cutter, Hatfield,	26. 1. 1. 1. 6.55 2.50 2. 2. 2. 5. 62.35 15. 6.37 2.61 12. 1. 1. 2. 2. 50. 2. 4.50 5. 1. 5.50 45.39 3.50 1. 32. 1. 5. 5. 3.53 25. 2.50 38.20 1. 1. 1.	Children's Miss. Band, Cong. Ch., Billerica, #5. 1st Cong. S. S., Lake Helen, Fla., C. H. Claborn, Swainsboro Ga., W. B. M. Aux., by Mrs. R. T. Smith, Tr., Nashua, N. H., A. I. Root Co., Medina, O., Friend, Monson, Mrs. M. S. Bennett, Boston, S. M. H., Wellesley, for enlargement of orphanages, care Rev. R. A. Hume, Mrs. Mary C. Reed, Concord, for enlarge- ment of orphanages, care Miss Belle Nugent, Class of Young Ladies, Cong. S. S., Waltham, A. G. T., Burlington, Vt., J. E. G., —, Belmont, P. H. T., Newburyport, Mrs. Lowe and 4 of her class, 1st Cong. S. S., Rockport, Miss L. D. Stetson, Hanover, Mrs. Barstow, Prim. Dept. Cong. S. S., Clinton, Ct., Cong. S. S., Woodstock, Vt., Jun. C. E. Soc., 1st Cong. Ch., Adams, Y. P. S. C. E., In Memory, Sutton, Y. P. S. C. E., Talcottville, Ct., Cong. Ch., Prim. Dept. Plymouth S. S., Worcester, From Keene, N. H., Bethany Cong. C. E. Soc., Worcester, 1st Cong. Ch. and Soc., Bradford, C. E. Soc., Bradford, Mass., North Cong. Ch., St. Johnsbury, Vt., Jun. C. E. Soc., West Newbury, C. E. Soc., Cong. Ch., Prof. of Mt. Lebanon, Abeth, Syria: Kefr Shlma Church, Shweifat Church, Shweifat School, Abeth Church, Abeth Sabbath School, Aramon Church, Hampton, for Orphanage Building, Jun. C. E. Soc., 1st Cong. Ch., Granby, Ct., S. Western Mass., C. E. Soc., 1st Cong. Ch., Ogden, Utah, C. E. Soc., E. Walpole, Prim. Dept., Cong. S. S., Milford, Friend, Newton Highlands,	6.50 1. 8. 1.50 10. 5. 2. 10.88 40. 5. 1. 1. 7. 25. 14.51 2. 2. 10.88 35. 1. 22.83 10. 3. 16.64 7.36 1. 1. 10. 13. 11. 5. 40. 5.25 2. 9.25 2.	G. G. M., Washington, D. C., Add'l, Dr. & Mrs. Lamson Allen, Worcester, Mary A. Bissell, Pittsfield, Rev. Geo. Washburn, D. D., Mrs. Geo. Washburn, A Friend, "Seven Years Old," Reading, Taunton Friends, 1st Cong. Ch., Wellington, O., North Cong. Ch., Lynn, Friend, Riverhead, N. Y., Bethany Chapel S. S., S. Attleboro, S. S., S. Freeport, Me., S. H. B., Newport, N. H., 1st Cong. Ch., Washington, D. C., care Rev. L. S. Gates, Miss Gertrude S. Ellis, Boston, Friend, Central Cong. Ch., Fall River, Friend, Northampton, Cong. S. S., Waltham, Friend, Hartford, Ct., Jun. C. E. Soc., Clinton, Y. P. S. C. E., Y. P. S. C. E., Ravenna, O., Union Cong. Ch., Chesterland, O., 1st Cong. Ch., Worcester, Cong. Ch., Mt. Sinai, Long Island, N. Y., 1st Cong. Ch., Winona, Minn., The Advance, Chicago, Ill., Franklin Ave. Cong. Ch., Cleveland, O., Friend, North Carolina, Cong. S. S., Dexter, Me., Friend, Massachusetts, Leonard Worcester, Burlington, Vt., 1st Cong. Ch., Randolph, Mrs. Louise O. Tead, Somerville, A Vermont Family, —, Rosecaven, N. H., Jun. C. E. S., Fairfield, Ct., for Orphanage Bldg., care Miss Nugent, Prim. Class, Cong. S. S., Cabot, Vt., U. S., Bedford, Bldg., care Mr. Hume, Warren Cong. Ch., Cumberland Mills, Me., Young People's Aid Soc., Union, O., 1st Cong. Ch., Sacramento, Cal., Cong. S. S., Piermont, N. H., Homeland Circle, Piermont, N. H., In His Name, Brimfield, W., Jamaica Plain, Friends in Pomona, S. Cal., V. I. B., Belchertown,	32. 6. 5. 10. 10. 5. 30. 1.50 1. 10. 5. 3. 5. 43. 10. 10. 12. 5. 5. 5. 5. 142.28 57. 438.44 30. 10. 4.30 5. 2. 20. 2. 10. 3. 3.70 3. 5. 5. 25. 7.15 5. 5. 10. 10. 6.	Woman's Aid Soc., Braddock, Pa., \$14.35 Y. P. S. C. E., " " 4.50 Jun. C. E. Soc., " " 3. "Little Givers, Cong. Ch., Acton, 2.35 C. E. Soc., " " 6. S. S., " " 14.35 1st Cong. Ch., Greenfield, 20. Miss Ella Plumb, N. Bangor, N. Y., 1. Mrs. E. M. Bonsteel, Corry, Pa., 1. Jun. C. E. Soc., 1st Cong. Ch., Geneva, O., 4.10 Woman's Miss. Soc., 1st Cong. Ch., 3.25 Geneva, O., Friends, Bar Harbor, Me., through A. F. Schaudier, 143. Cong. Ch., Goshen, 5. C. E. Soc., " 5. Union Ch., Dennis, 1.50 I. H. N., Ayer, for Orphanage Bldg., 5. R. C. Burgess, Cambridge, 1. Y. P. S. C. E., Cong. Ch., Bridgewater, N. Y., 2. Mrs. Simon Phelps, Ceresco, Mich., 1. D. D. Webster, Minneapolis, Minn., 2.30 A Reader of The Congregationalist, Waltham, 2. Miss C. E. Cameron, Wellesley, 2.50 Friends, No. Brookfield, 2. Christian Endeavorers, Hanover Cen- tre, N. H. 10.05 Y. P. S. C. E., Rogers Park 1st Cong. Ch., Chicago, Ill., 10. Miss M. I. Clark, Red Oak, Io., 10. So. Main St. C. E. S., Manchester, N. H., 10. Ladies Miss. Soc., Oliver Cong. Ch., 5. —, Merriam Park, Minn., .50 Friends in Georgia, Vt., 39.80 1st Cong. Ch., Webster Groves, Mo., 17. Y. P. S. C. E., Cong. Ch., Stowe, Vt., 5. "Soto," So. Walpole, 1. Four Sisters, Braintree, 5. Friend, Stockbridge, 1. M. L. Stevens, Malden, 8.29 Cong. Ch., Bingham, Me., Mr. Rolfe Turner, et al., Lynchburg, Va., 2.25 Advance Pub. Co., Chicago, Ill., 2. Total, \$2,825.45 Previously Acknowledged, 110,541.95 Grand Total, \$119,167.31
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The Past and Present in Vermont

Consulting State Editors: Sec. C. H. Merrill, St. Johnsbury; Rev. Messrs. J. H. Babbitt, West Brattleboro; H. L. Bailey, Middletown Springs; Evan Thomas, Essex Junction

Too Frequent Changes

In exactly one-half of the mission churches last year, twenty-six out of fifty-two, there was a change of pastorate. The longest settled pastor of them all has not finished his sixth year. There are advantages in change, as the growth of the fields shows. Enthusiasm, hopefulness, ignorance of all the difficulties in the way and a fresh method of presenting truth, joined with evangelistic zeal, for a time make headway against the greatest odds. But there are disadvantages. It is demoralizing for pastor and people to condition zeal and activity on novelty. The test of work is its endurance, and conversion needs to be followed by edification. The best results are secured when all have settled down to endure hardness, and the momentum of character forces home the truth. There are pastorates that prove this.

Fifty-five Give To All

A comparison of Year-Book statistics on benevolence in New England reveals the fact that in the effort to bring more churches into line in remembering our six missionary societies only Vermont and Massachusetts made an advance in 1899. New England as a whole dropped back, but these two states report the largest number of churches giving to all the societies that they have yet recorded. Vermont is far from perfect yet, with only fifty-five of 210 on the honor roll, but in 1887 there were only thirteen—an average of twenty-five for the next six years, and an average of fifty-one for the last six—so that we look forward hopefully. The state committee on benevolence hopes to make itself an unseen, but forceful, factor in future Year-Book figures.

Movements of the Women Evangelists

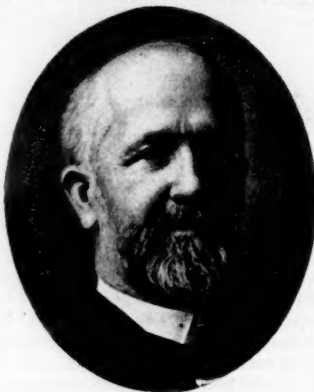
Miss Brokaw left her work in East Arlington and Sunderland in charge of Mr. F. J. Bruno, the summer supply, and started on her vacation June 28. She spends two weeks at the shore in New Jersey and visits Miss Gale in Beloit, Wis., before going to her home in Illinois. Mrs. Lasher went from North Hyde Park to East Braintree July 16. At the former place she carried on the work for the pastor, Rev. H. E. Loehlin, and wife while they took a much-needed vacation, following the special interest and ingathering to the church; at the latter place she will prepare the way for a pastor. Miss Martha J. Taylor, the new worker, is canvassing the districts in the east part of Westmore and Charleston, under the direction of Rev. C. O. Gill, pastor at Westmore.

Miss Jones is reaching out for the young people in Eden who are non-attendants on Sunday school. Under her direction a reception was held for them June 28 by the young people's class, and fifty responded to the written invitations sent out. A missionary address was recently given by Rev. William Hazen, under appointment for India, the first heard in Eden since the organization of the church. Including the two preaching services on Sunday at Eden Corner and Eden Mills, district meetings, Sunday schools and training classes, Miss Jones holds ten services each week.

A Quiet but Far-reaching Ministry

Rev. James H. Babbitt, who concludes his pastorate at West Brattleboro, Vt., is a man who has magnified his office. His official life thus far has been passed in Vermont, at Waitsfield eight years, at Swanton eleven and at West Brattleboro thirteen. During a generation of thirty-two years he has in public and private life held the unqualified esteem of all men. No man in the all-around work of the ministry has toiled more conscientiously for his own church. As a preacher he has always been profitable; as a pastor, acceptable, sympathetic, uplifting; as an organizer, systematic and able to do the utmost with the material in hand. The church from which he goes has been the best organized in systematic benevolence and the most generous according to its ability of all those in Vermont.

But there are ministers who can also sustain their brother workers. Mr. Babbitt is one to whom his fellow-ministers have instinctively turned in perplexity and in times of personal sorrow. His evenly-balanced and discriminating mind has given him leadership in county



REV. JAMES H. BABBITT

conferences and ministerial associations. If a sound view of doctrine, a careful review of a book, a wise opinion upon debated policy were needed, Mr. Babbitt's just sentence would be decisive. It has been markedly so in the long pastorate in West Brattleboro and Windham County just closing.

But far beyond the county, his influence has molded the state. No man has been more often honored with places of trust in the state association. As the representative of Vermont upon the International Sunday School Executive Committee for many years, he has been felt beyond state limits. Probably no man in any denomination has known as much about or has done as much for the Sunday schools in Vermont as Mr. Babbitt.

In the civic moral life of Brattleboro, in temperance effort, in Y. M. C. A. work, in the administration of charities, such as the Home for the Aged and Disabled, he has always taken a foremost place. Beloved and trusted by a host of those whom they have helped, he and his noble wife will still go on with increasing riches of knowledge and experience to do their Master's will. The motto he selected for the state Sunday schools is one which represents his own lifelong ministerial ideal; it is, "More and better work for Jesus."

C. O. D.

Putney's New Pastor

Rev. Willis T. Sparhawk, who was ordained at Putney, June 29, is a grandson of Rev. Samuel Sparhawk, a Vermont minister of rare ability through whose efforts the church in West Randolph was founded. A graduate of Dartmouth College and Bangor Seminary, Mr.

Sparhawk has preached with acceptance in Maine during recent summers. At his ordination he was given a thorough examination by council, his statement of faith, which he called his "working belief," being supplemented by an elaborate and detailed paper, revealing the processes of thought by which he reached his conclusions.

Midweek Meeting in Ye Olden Tyme*

BY REV. PERRIN B. FISK, GREENSBORO

"The meeting is to be here† tonight, you know," said the mother at the tea table. Each one understood, and preparations were seasonably made, in doors and out—chairs brought down, sap tubs placed a few feet apart along one side of the room, clean boards laid on them for extra seats, the light stand placed where the leader could best be seen and heard, on it a pair of candles in shining brass candlesticks, the snuffers in their tray and the Bible and hymn-book.

Then the neighbors began to arrive—an aged woman first, "to avoid all the teams," eager for news of any revival, telling pleasantly of the days and ways of Payson and Nettleton. A veteran, then denied the hearing of any ordinary voice, but who seemed to have heard the "still, small voice" the more as he hammered his lapstone, contributed thoughts and prayers able and fervent. Having once unwittingly interrupted another, he reluctantly decided to attend no more, but was finally persuaded by the deacon to come and to lead, saying first of all what was in his heart, then leaving remaining time to others, and this went on for a decade.

All the elders were "uncles" and "aunts" to every one, and many such were there, with more or fewer of their families. Friendly greetings and pleasantries were not wanting until the leader (semi-occasionally the minister) took his seat. Then a hush, and the meeting began. Not only were the candles on the stand now alight, but others had been brought in, lighted at the stand and placed where most needed. The snuffers were often in use, but disturbed no one.

The groupings had been determined largely by ability to sing or the want of it. There was no tune-book, though the tune was named, and no musical instrument save a tuning-fork. "Ye ancient pitchpipe" had passed, and the blessed reed organ had not come. The program was much the same as at present, except that there was no helpful "hand-book," therefore the subject was usually known beforehand to the leader only, and that all women were usually silent except in the singing. Scripture and hymn were always pointed out to the aged man before mentioned.

Some of the prayers we children could soon repeat, but they were worth repeating, having been imbibed from the prayer phrases of an educated pulpit, and we were being blessed in such schooling more than we knew.

Most of the hymns, still remembered by the elders, are otherwise obsolete, but "some of the lighter ones of today will also become immortal," was the kindly opinion of one who has gone home since this article was begun.

If any man had not spoken, and there was still time, he might perhaps be asked if he "would not add something," or to lead in prayer. Frequently such men "preferred to

* Fourth in the series of articles on The Evolution of the Church in Vermont.

† The scene is laid in the native place of the writer from about 1850 to 1870, though an incident or two and an extract or two are borrowed from parishioners elsewhere.

jine with others." "Such replies," writes another, "determined one young man never to decline if asked."

The day is past and gone,

was often the closing hymn, sung from memory. Some notice might be given, including next week's appointment. Then the leader would say simply, "Our meeting is closed," and conversation would set in again, continuing until the last neighbor had said "good night." This well describes the week day meetings of that elder time.

The writer is reminded of one expression of the aged leader which will not have been forgotten by any who heard it. "A man tells me, 'If that is true, then God is a partial God!' He is a partial God! and he has the very best of right to be!" This was reverently uttered, with much emotion. He loved his Lord, and any "replying against God" was as shocking to him as to St. Paul himself.

When any young minister raised up in the neighborhood began to preach, the venerable man always desired "his best sermon to read," and his shrewd and helpful comments when he returned it were generally welcomed. To one suspected of not being "perfectly sound," he said, "The trouble with you is that you are afraid of making God great enough."

When it pleased the Lord to bid him rest, the times had changed so that young men and maidens, returning from the academies, had been incited to fresh Bible study by "the prophet of Northfield," and Bible-readings were frequently given by them at the request of the now aged Deacon. But emigration and time have done their work, so that, where nearly every family was godly, it is the reverse now, only two of the family names even remaining and these not at the old homesteads.

But these meetings were an institution, if not the institution of the "old north neighborhood." Too distant from the village for the people to attend evening meetings there, they met, during pioneer days, at their school-house, at first on Sunday nights. When, later, the time was changed to a week night, they used to gather in this house or that as invited. The ark finally rested at the old homestead of the writer's father.

Not everything was ideal about these devotional meetings. Not all the children of the covenant personally assented thereto. But at least nine ministers who have done good work, one minister's wife, the mother of another, a sainted missionary teacher, several good deacons, leaders of sacred song, Sunday school superintendents and men and women of sound Christian character and usefulness in private life would ascribe much to these meetings. "They were often very formal," writes one of the ministers above alluded to, now more than fourscore, "but with me an abiding influence."

What a gathering that would be if all who ever attended such meetings at a given place on earth were to be brought together, able to comprehend all the history and influence of that past as God does, and led by the earliest leader of them all!

An Anniversary at Proctor

In a simple and fitting way the Union Church at Proctor celebrated its tenth anniversary, July 10, under the direction of its pastor, Rev. George W. C. Hill. Two former pastors, Rev. L. E. Bigelow and Rev. J. A. Banker, spoke of the church's beginnings, and an address was delivered by Rev. J. W. Bixler, who preached the sermon at the dedication of the edifice, which is of marble given by the Vermont Marble Company. In ten years the membership has more than doubled, there being now about 115 resident members. Various denominations are represented, but the church is thoroughly evangelical and actively engaged in spreading the influence of the gospel in the community. It has an exceptionally large proportion of young men,

mostly college graduates in the employ of the Marble Company, among its workers. Students of sociology are watching the church's career with interest because of its bearing upon the solution of the problem of church unity.

Our Readers' Forum

WHY NOT EVERY SUNDAY CHILDREN'S DAY

I need not speak of the beauty of the observance of "Children's Day" since nearly every one knows it, but if the children can come to one church service, why not also to every service of the year, weather permitting? One often hears it said that the young are not in the church services, and it is a matter of common observation that attendance at the Sunday school and Christian Endeavor service is practically considered by many as sufficient.

If children were trained to attend church, several good results would follow. The church-going habit would be formed, which would continue through life. The preacher would have them in mind and when making his message simple, practical and interesting would gain the interest and attention of the adult portion of his audience.

The children themselves would learn to love the church and its services. Even if the curly heads cuddle up in sleep in mother's lap, what harm? They will soon grow old enough to get much good out of the service in which they can participate. Children love to sing and also to unite with their elders in the responsive reading of Scripture, repetition of the Apostle's Creed and the Lord's Prayer.

Bradford, Mass.

J. D. BARTLEY.

AN INSIDE VIEW OF HIGHER EDUCATION OF THE NEGRO

Though a little late, I wish to thank you most heartily for the editorial May 17 on The Higher Education of the Negro. We have lost, in many parts of the South, nearly all of our political rights; the attack now seems to be directed against the higher education and the professions. It is not strange, perhaps, that the South should take this course; it does seem strange that Northerners of such standing and culture as Mr. Warner should do so. When the professions have been practically inhibited, and the higher education discredited, the next logical step in the process will be to cripple or overthrow the common school system. Mississippi, which discovered the way to disfranchise her citizens of color, is now diligently educating public sentiment against the public schools. You may remember an attempt to divide the school fund on the basis of the taxes paid by each race was made two years ago in the convention which gave Louisiana her present constitution. We have not heard the end of this by any means, for there is "method in all this madness."

I remember when Mr. Warner was in this city a few years ago, but I am unable to find that he visited a single one of the private or missionary institutions for colored youth.

The assertion that millions of dollars have been invested in the higher education of the Negro is certainly not based upon facts. My acquaintances with these colored universities is pretty large; I know of only one that has an adequate college faculty, taking the lowest standard; all of them have the English and normal courses, and some of them the primary. Straight University has only one teacher for the college classes proper, and much of his time is given to the normal and English classes; the college course adds, therefore, very little to the expenses of the school.

It seems to be assumed quite generally by writers who have not informed themselves that these so-called universities have been for years turning out college graduates in large numbers. This is far from the fact. In many of them the college course is mainly an ideal; the few who take it are by no means equal to the race's need of men able to set before them the highest social ideals, to fill the chief positions in teaching, to direct their moral and

religious life and to defend their civil and political rights in the forum of public opinion, to say nothing about the professions proper. Equally amazing is Mr. Warner's statement that the condition of the colored people in New Orleans is lower than several years ago.

Go to the savings banks and the homestead associations and ask them, especially since the overthrow of the lottery; go to the recorder of deeds and ask him; go to the teachers in our missionary schools and to the ministers of our churches, who represent a higher average of intelligence and character than ever before, thanks to the schools that Mr. Warner pronounces failures, and ask them. I speak from actual study of the subject.

Mr. Warner's statements are substantially the same as those made by a white gentleman of this city, claiming to hold a degree from Harvard, who knew so little about Straight University that he supposed it to be a white school.

GEORGE W. HENDERSON.

New Orleans, La.

Wellesley's good fortune has not ended with the acquirement of the endowment fund of \$200,000. By the will of Capt. G. F. Towle, late of Newcastle, N. H., the college receives an estate valued at \$100,000. Of this \$5,000 are given for an Ann Morton Towle memorial scholarship, founded by George William and George F. Towle. The testator's land and buildings in Newcastle are to be used as a resort for sick students and those unable to go to their homes for the summer vacation. The remainder of the estate, with the exception of a few private bequests, is to be used in aiding worthy students. At a recent meeting the trustees of the college voted to grant three scholarships to girls who live in Wellesley, candidates for which must be recommended by the selectmen and approved by the school committee of the town.

It Follows Them

Vacationists and The Congregationalist

The number of changes in subscribers' addresses at this season of the year grows continually larger. Few who plan a vacation of a month where they will not see a copy of this paper regularly fail to advise us. Two points come to view from this fact.

1. *The Congregationalist* is a vacation need. In some respects the paper is of special value in the resting days. Very often the world's progress cannot be studied as closely as one scrutinizes the morning journal for the financial market, and in vacation time *The Congregationalist's* careful gathering and digest of international news comes as a recognized friend. Looked at from another phase of the many-sided service rendered by this paper, substitute teachers in Sunday school classes and for Christian Endeavor prayer meetings find *The Congregationalist's* topic expositions particularly suggestive when away from customary Biblical aids. There is in the long recreation days, with which so many of our readers are favored, opportunity for meditation upon other messages of a religious paper. In these pages they are found in the Closet and Altar, Home Department, editorials and in contributed articles like Dr. Tomkins's, which bear directly upon the personal life. These vacation days are accepted by many readers as opportunities for such a study of Christian relations.

2. This journal has increasing value to every subscriber. The vacation changes in addresses prove the fact. Readjustment of the news service to a service of news against any vending of church gossip has gained many friends. Commendation has come from others upon the change in the plan of treatment in the department of Literature. The interesting epitome of the religious events of the day considered editorially under *The Christian World* is regarded as a noteworthy advance by our readers. Vacationists have asked that this paper follow them because they recognize the rising value of its regular, discriminating treatment of Congregationalism and all Christian activities.

And we are led to believe that every new reader will come to accept the foregoing as a fair estimate of this paper's service.

Yours, *THE CONGREGATIONALIST*,
Warren F. Landers, Supt. of Circulation.

Summer Arrangements in the Boston Churches and the Suburbs

Vacation Activities, Pastors' Recreation, and the Supplies of Local Churches

BOSTON

The *Old South* keeps open doors all summer, omitting the evening service in July and August. The Sunday school and prayer meetings will be kept up at Hope Chapel. Dr. Gordon will look to the White Hills for invigoration. These clergymen will occupy his pulpit, beginning next Sunday: in July, Rev. Messrs. Daniel Evans, C. F. Carter; August, Drs. H. P. Dewey, A. J. Haynes, S. E. Herrick, T. T. Munger; September, Rev. G. E. Martin, Drs. C. E. Jefferson, Lyman Abbott, C. Cuthbert Hall, Pres. L. Clark Seelye.

Central and *Mt. Vernon* discontinue their own services and worship with the *Old South*. Dr. Clark will go to Europe and Dr. Herrick to Quogue, L. I.

Park Street will maintain all its services. Supplies will be: July 22, Dr. J. E. Tuttle; 29, Dr. G. F. Pentecost; in August, Dr. F. D. Talmage of Chicago. Dr. Withrow's vacation plans include Bass Rocks, Saratoga, Lake George, the Adirondacks.

Union continues all services through July, but not in August. The *Endeavorers* hold meetings throughout the summer. July supplies: Rev. Messrs. Ralph Gillam, J. J. Walker. Dr. Loomis expects to summer at Greenwood Lake, N. Y., and will supply Tompkins Avenue Church, Brooklyn, for six Sundays.

Berkeley Temple will keep open house all summer, with preaching by Dr. Dickinson, recently returned from an extended stay in California. Rev. W. S. Kelsey, the associate pastor, spends his vacation in Windham, Ct.

Seamen's will discontinue services in August, but its reading-room will be open every day. July supplies will be: Missionaries F. P. Greenwood and Ray Atwood. The pastor, Rev. S. S. Nickerson, will summer at Chatham Beach and Oak Bluff.

Shawmut will maintain its usual services, the pulpit being filled by Rev. Annis F. Eastman, Drs. Lysander Dickerman, J. W. Fifield and Rev. W. I. Carroll. Dr. McElveen is spending his vacation in Europe.

ROXBURY

Eliot unites with the Dudley Street Baptist for six weeks. The Sunday school will be closed and prayer meeting will probably continue. These clergymen will preach: Drs. R. A. Torrey, A. C. Dixon, C. I. Scofield, F. D. Talmage, Professor Wood (Baptist). The junior pastor, Rev. W. C. Rhoades, goes to the Maine woods and lakes.

Immanuel will be closed through August. Rev. Mr. Richards of New York will preach the last Sunday in July. Dr. Beale seeks recuperation at Five Islands, Me.

Walnut Avenue will continue all services except the Sunday school. The assistant pastor, Rev. A. J. Purdy, will preach. Dr. Plumb goes to Ashfield, Mass.

South, West Roxbury, will continue its morning service and prayer meeting. August supplies will be: Rev. Messrs. E. L. Noble, F. E. Emrich, D. D., P. B. Davis Aug. 19 and 26. Mr. Merrick expects to remain at his home.

Highland will be open through the summer, the church uniting with the C. E. society in a prayer service on Sunday evenings. The Sunday school and midweek services are to be maintained. August supplies will be: 5, Rev. W. E. Strong, 12, Rev. Nicholas Van der Pyl, 19, Rev. E. W. Capen, 26, Rev. H. K. Job. The pastor, Rev. W. R. Campbell, will summer at Southwest Harbor, Me.

BROOKLINE

Leyden will be closed during July and August. The pastor, Rev. H. G. Hale, will summer in Maine.

Harvard continues morning services through the summer, in its chapel. The Sunday school will be suspended, but the midweek prayer

meeting held as usual. The assistant pastor, Rev. O. D. Sewall is to conduct services during Dr. Thomas's absence in Europe.

DORCHESTER

Central plans no omission of services. Preachers for the last three Sundays in August and the first in September will be: Rev. H. O. Hannum, Mrs. H. G. Rice, Rev. N. W. Grover, Mr. E. M. Lewis. Rev. G. H. Flint goes to western Massachusetts.

Harvard will close through August for repairs and also omits evening service and Sunday school in July. Rev. W. T. Beale will vary a home vacation with bicycle trips.

Pilgrim unites with the Methodists and Baptists, as last year, two Sundays in each church. Its supplies will be: Rev. R. W. Brokaw, July 29, Rev. J. L. Sewall, Aug. 19. Dr. Allbright will spend part of August in the Adirondacks.

Second will continue all services. Supplies will be, in July, Drs. C. H. Richards and Newman Hall; August, Drs. E. N. Packard, Elijah Horr and E. P. Judson and Rev. R. G. Woodbridge. Dr. Little will summer at Webster, N. H.

JAMAICA PLAIN

Boylston continues all services. The supplies will be Rev. W. T. Bartley and Rev. J. P. Dickerman. Rev. Ellis Mendell is to pass his vacation at Bass Rock.

Central remains open all but two Sundays and continues its prayer meeting, closing its Sunday school. Supplies will be: July 22, 29, Rev. H. B. Grose; Aug. 5, Dr. J. B. Gregg; Aug. 19, 26, Rev. J. H. Reid. Dr. Morgan will summer at Lake Bomoseen, Vt.

ALLSTON

Sunday morning services will be held but the evening service omitted. Sunday school and prayer meetings will be kept up. Supplies are Rev. Messrs. F. W. Merrick, E. C. Webster and Dr. E. F. Williams. Rev. J. O. Haarvig will take his vacation in Maine.

BRIGHTON

The church will be open all summer, but the only evening service will be that of the *Endeavorers*. Prayer meetings continue, but the Bible school is closed. Rev. G. H. Reed and others will preach. Dr. Berle goes to his summer home at Boscawen, N. H.

EAST BOSTON

Baker will be open all summer and keep up all its services. Rev. W. P. Landers will preach at the evening services in August. The pastor, Rev. J. C. Young, will summer at Oakland and Allen's Mills, Me.

Maverick holds union services with the Central Square Baptist Church. The Sunday school and prayer meetings will be continued. The pastor, Rev. O. D. Fisher, will spend his vacation at Jackman, Me.

SOUTH BOSTON

Phillips unites with St. John's Methodist Episcopal Church and continues all services. Mr. Dinsmore spends his vacation in the Adirondacks.

CHARLESTOWN

Winthrop holds union services with Trinity Methodist Episcopal Church through July and August, morning in July at Winthrop and in August at Trinity, evenings *vice versa*. The Sunday school closes; prayer meetings continue. Dr. C. W. Gallagher will supply July 22 and Rev. Joseph Dawson Aug. 12. Dr. Forbush will rest at "The Old Manse," Canaan Street, N. H.

CAMBRIDGE

First Church will keep open doors, but will hold only a prayer service Sunday evenings. The Sunday school will be suspended. Preachers will be: Drs. F. C. Porter and E. B. Burton, Rev. C. H. Talmadge, Profs. J. W. Plat-

ner and J. H. Ropes, Rev. G. H. Johnson. Dr. McKenzie takes his fifth European trip.

North Avenue holds union services with the Baptists, in their church during July, at North Avenue through August. Supplies for the latter month will be: 5, Dr. Nehemiah Boynton; 12, Rev. C. F. Carter; 26, Pres. E. D. Eaton. The pastor, Rev. Daniel Evans, will recreate in Maine and New Hampshire.

Prospect Street will close during August. The Sunday school will be suspended; the prayer meeting continued. Rev. A. M. Hyde will preach July 22 and 29; and Dr. Beard will supply Mr. Hyde's church in Toledo for six weeks.

SOMERVILLE

Franklin Street sustains all its meetings through the season, with a union prayer service Sunday evenings. It joins with a neighboring Baptist church in August, and furnishes these supplies for the last two Sundays: Rev. Messrs. C. A. G. Thurston and I. W. Sneath. The pastor, Rev. R. W. Wallace, expects to summer in Nova Scotia.

Highland keeps open house all summer with all services continued. Supplies are Rev. Messrs. A. N. Ward, G. Y. Washburn, W. I. Carroll, J. E. Lacourt and Rev. C. A. Conant. Rev. G. S. Anderson goes to New Brunswick, Can., for rest.

Prospect Hill is open in July and will unite with Baptist, Methodist and Presbyterian churches in August, providing Dr. C. H. Beale as supply for Aug. 12. Rev. E. S. Tead will spend his vacation at home.

West will maintain all its services. Supplies are to be Rev. Messrs. McBean, G. Y. Washburn, O. H. Denney and H. P. Peck. Rev. E. T. Pitts will visit Maine.

NEWTON

Eliot maintains all regular services except the Sunday school. These preachers will be heard: July 22, 29, Drs. P. S. Moxom and Smith Baker; August, Drs. W. E. Barton, W. S. Hubbell, H. J. Patrick, M. D. Babcock. Dr. Davis spends his vacation at his summer home in Harwich-Port.

First (Newton Center) also keeps open doors, except for giving the children a rest from Sunday school. It unites with the Methodists during August, providing as supplies for Aug. 5, 12 Dr. Smith Baker and Rev. C. M. Southgate. Drs. S. Parkes Cadman and Daniel Dorchester will preach the last two Sundays. Rev. E. M. Noyes will spend August at Squirrel Island, Me.

Second (West Newton) will be closed during August and the Sunday school and prayer meetings will be suspended. For six weeks, July 22-Aug. 26, union services with the Baptists and Unitarians will be held, two weeks in each church. Mr. Prudden goes to Camden, Me.

MEDFORD

Mystic will be open all summer, though the Sunday school will be suspended and the evening service through August. The church is pastorless and Dr. Elijah Horr is stated supply except for the first two Sundays in August, when Dr. B. F. Hamilton and Rev. Isaac Pierson will preach.

Harvard Avenue (West Medford) as usual will unite with the Methodists and Baptists for six weeks, each church holding service for two weeks only, then closing for four. Harvard Avenue will close through August, but the Bible school will hold its regular sessions. Rev. J. V. Clancy will summer at the Bay of Chaleur, N. B., and at Fryeburg, Me.

MELROSE

The church will be closed during August for extensive repairs, but the *Endeavorers* will sustain an evening service. Supplies July 22,

Continued on page 94.

Life and Work of the Churches

Fall River Points of Interest

Rev. E. A. Buck, the venerable parish missionary of Central Church, has this month completed the remarkable record of having married 1,500 couples.

The vacation preachers for the usual summer union services of First and Central Churches are: in First Church, July 22, Dr. W. H. Davis; 29, Dr. J. E. Tuttle; Aug. 5, Dr. J. M. Whiton. In Central Church, Aug. 12, Dr. W. E. Barton; 19, Pres. C. C. Hall; 26, Dr. Michael Burnham.

Broadway Church has purchased a new organ. Rev. J. E. Enman is working with zealous devotion for the upbuilding of this church in the face of several serious handicaps.

Two of Fall River's most prized ministers have accepted recent calls to other fields, Rev. J. F. Carter of St. Luke's Episcopal Church going to Williamstown and Rev. F. H. Rowley of the First Baptist Church to the First Church of Boston. Both of these gentlemen have been active in sociological service.

Written examinations lasting several hours were held recently in rooms of Central Church for the Union Normal Class in Bible study, which has completed a twenty weeks' course, and for the normal class which is a permanent department in the noon Sunday school of this church. Rev. G. L. Todd of Merrimac led the union class, and a trained and capable member of Central Church has charge of the regular class.

In one of its Sunday schools Central has a Chinese department. Secretary Ryder of the A. M. A. has pronounced it one of the best known to him. He commends in particular its ample force of teachers and the spirit of the management. The attendance is regular, averaging about twenty-five. The men are made to feel that they are a part of the church. Usually they attend service on special days, like Christmas and Easter, in a body, and in special Sunday school gatherings they are given a distinct part in the service. They have a Christian Endeavor Society of their own, which is as regular in its work as any organization in the church. They contribute systematically to the missionary funds, having given, among other sums, upwards of twenty-five dollars a year for some time past to the support of the missionaries adopted by this church in China.

Close friendly attention is also given these Chinamen through the week. Twice lately some of them have been befriended in police court, the pastor in one instance appearing in their behalf. In both cases they were exonerated on the ground of mistake by the officers. Thus far the teachers have failed to discover any sympathy on the part of these men with the present uprising in their country, though interesting conversations have been held with them on the subject. They explain who the Boxers are with the air of men telling of that with which they are familiar but which they count as foreign to their interest. Two of these men have been received to church membership and another, the most influential among them, who recently made a visit to his country, is now ready to be received.

OBSERVER.

City and Country in Ohio

CENTENNIALS

While Ohio as a state still lacks of the full century, whose celebration in 1902 seems imperiled by misunderstandings, local celebrations began long since, and a memorable occasion was the commemoration by the State Association in 1896 of the founding of the First Church of Marietta and the centennial of Congregationalism in the Northwest Territory. Now the earlier settlements on the Western Reserve are reaching the same interesting anniversary in their history. In June Austin-

burg and Hudson fitly remembered the small wilderness beginnings of a century ago. In each case the church formed so large part of the settlement from the very start that its history was largely told. Hudson, with 1,200 inhabitants, prepared to feed 1,000 guests under a big tent; but the day was exceptionally fine and 2,000 came, all of whom were bountifully cared for. Beside the formal and able historical address, fitting allusions were made to such sons of Hudson as Dr. Josiah Strong, who was present and spoke, Dr. J. P. Jones of India, John Brown, who was a member here in his youth, and Dr. Jacob Chamberlain of India, whose brother, Dr. W. I. Chamberlain—preacher, model farmer and editor of the *Ohio Farmer*—presided with distinguished success through the day, and whose careful planning went far to assure the marked success of the occasion.

OTHER CELEBRATIONS

Churches which have not yet reached the century mark are noting important anniversaries as they pass. Elyria, after so royally entertaining the State Association meeting, felt it must have one all its own; so it dedicated its beautiful house, just made complete by the fine organ, presented as a memorial by the children of E. W. Metcalf, for years an honored and devoted member of this church. The services took a full week, beginning on Sunday with Prof. Graham Taylor, and continued by Rev. Charles S. Mills, Dr. Morgan Wood and others, and including the recognition of the seventy-fifth anniversary of the church, quite recently passed. The Madison Avenue Church of Cleveland has just celebrated its twenty-fifth birthday—a splendid example of a church wisely planted (the eldest of the four blooming daughters of Euclid Avenue) and having come, in the knowledge of men still in mid-life, to assured strength and a large place in the community and city. Its pastors have been Rev. O. D. Fisher of East Boston, Rev. H. Melville Tenney of San José, Cal., Rev. William Tenney of North Adams, Rev. William Knight of Fall River, and since 1892 Rev. D. T. Thomas, who has seen the church grow from 242 members to an even 400, while three other Congregational churches have sprung up in the East End.

CHANGES

With the beginning of July two of the Cleveland churches found themselves leaving their church homes. Irving Street had dwelt in its old but substantial house for forty years, and within a few later years had seen more than three-fourths of its people move away, while their places were steadily taken by throngs of Polish and Russian Jews, the people, meanwhile, clinging with singular loyalty to the church. They have now sold to a synagogue, and will relocate in the East End, among their own people, and in the largest territory in the city not provided with a Congregational church. And Hough Avenue, with its two rare pastors, Metcalf, the first, and Carroll, his worthy successor, held its last service in its old house, which has been sold to good advantage, and enters the basement of the new structure, to be completed and dedicated in the early autumn.

COUNCILS

After trying him for a full year, Sandusky, by a representative council, has installed Rev. Edward A. Steiner. Dr. Steiner's written statement was so unique and complete that not a single question was asked.

At Mizpah Chapel, Cleveland, a characteristic polyglot service ordained Mr. Paul Fox of the recent class in Oberlin Seminary for work among his own Polish people. The service was Pentecostal in tone as well as in tongues represented. Rev. John Lewis, who described himself at the Home Missionary anniversary at Detroit as "not John the

Baptist, but John the Congregationalist," spoke and prayed earnestly in Polish. The Bethlehem Bohemian choir sang. Dr. Schauffler stands for a half-dozen languages or more. Four of the pastors present are Welsh, of whom at least two preach in that language as fluently as in English, and "Missionary" S. G. Wright of Oberlin, a delegate, could say years ago that he had lived among the Ojibways so long that he had come to think in their tongue instead of his native English. Mr. Fox is a devoted and able man.

NOTES OF PROGRESS

Fairport, under Pastor Woodring, addresses itself bravely to the building of its greatly needed \$4,000 house; while Springfield First has pledged \$1,425 to pay a \$1,400 debt, lingering since the rebuilding of its house, and rejoices in a pastor Small only in name.

J. G. F.

From the North Star State

The general church gatherings in Minnesota embrace nine or ten local conferences and the state association. Had the plans carried for the organization of a new "Crookston" conference at a meeting held in Fertile lately, we should have had an even ten conferences, but the project of a new one was considered premature. These nine crowd their meetings into about six weeks of the springtime, holding their sessions generally for a day and a half. Reports from each church, a sermon the first evening and addresses the second, a woman's session and discussion of a few papers, with business, make the program generally overfull. Missionary addresses by the state superintendents and perhaps an address on our educational interests are included with the local interests. When it is remembered that the more distant of these conferences represent points nearly as far separated as Eastport and Philadelphia, it can be seen that the visitation of these nine groups of churches involves arduous travel. Yet in no other way can one come so soon into the inner spirit and history of our churches.

There is Anoka Conference, containing about fifty churches, including St. Paul and Minneapolis, where one often hears addresses of eloquence and strength and notes the problems of the growing city church and feels the goodly spirit of fellowship, rich and poor mingling together as brethren. The meeting this year, in spiritual tone and attractive program, was perhaps the best ever held.

Then there is the Northern Pacific Conference, taking in the vast northern section of the state and including much frontier as well as established work. The annual report from the churches in this conference reads like the book of the Acts. Here is a brother whose bishopric covers four fields, extending along the new railroad for forty miles. He tells how a church building is "going up" in one place, how, in the face of opposition and indifference, in a second place he has secured lots and a foundation, and in a third he is maintaining only a Sunday school and preaching station. But through all his plain narrative rings the same heroic note of conquest for Christ's sake that has accompanied the spread of his kingdom over the earth.

In this conference the Sunday School Society has done a notable work through Superintendent Stickney. Last year nine new churches were received to fellowship. At this writing four of the smaller ones are erecting houses of worship with the Building Society's help. Rev. Allen Clark, whose work at Cass Lake has attracted such attention for success won over difficulties, proposes to go into the timber country, extending from the railroad 100 miles north to the Canadian line, to gather the people in frontier settlements into churches and to visit the scattered families of home-

steads in their log cabins. Already railroads are pressing into this region, and a wide field is open to Congregational missionary effort. But to begin to tell the missionary call in this Northern Pacific Conference would exceed the limits of this letter.

Our youngest organization, the Duluth Conference, met at the head of the lakes. In Plymouth Church a little group gathered to hear reports and papers and to plan for the work of our churches in this growing city of 70,000 people and in the towns and cities of northeastern Minnesota. The results of the outlook and the courage displayed were worthy of the denomination and of the Master we serve.

One would like to set forth the problems confronting the scattered churches of southwestern Minnesota, where a half-dozen new railroads are multiplying towns and villages, and where our ministers are heroically meeting the emergency thus created by devoting Sunday afternoons and week day evenings to the care of churchless communities. But it must suffice to say that not for a dozen years has a more religious tone or benevolent spirit been exhibited in the churches of the North Star State. Vital Christianity seems to prevail. The notes of theological difference, the carping criticism of other years, were absent from these spring gatherings. There was a standing shoulder to shoulder under the great Leader which promises gratifying reports when we come, in September, to our annual feast, the State Association meeting.

R. P. H.

Midsummer in Canada

Biblical Studies

A three days' conference on Biblical studies was held recently at the Northern Church, Toronto, which though not largely attended was yet a significant event in Canadian Congregationalism. The subjects had to do with the great theological and sociological questions of the day and were discussed with mutual good will by the extreme conservative and the pronounced radical.

Pastoral Changes

Several important pastoral changes are announced. The coming of Rev. J. B. Sileox from Sacramento, Cal., to Winnipeg points to a great work in the capital city of the Prairie Province. The acceptance of the call from the First Church, Hamilton, by Rev. J. K. Unsworth will strengthen an important pulpit in Western Ontario, but will leave vacant the Scotland church. Bond Street, Toronto, has extended a unanimous invitation to Rev. J. L. Gordon of St. John, N. B., which, if accepted, will leave a second marked vacancy in the east, as Rev. E. E. Braithwaite has just resigned Yarmouth, N. S., to go to Yale University, New Haven.

Temperance Reform

The question of prohibition has again been before the Dominion Parliament to meet with defeat. An effort to give a prohibitive measure to the provinces so voting at the plebiscite was also unsuccessful. The scope of the existing license law, however, has been increased, while in Manitoba the legislature has passed a prohibitory act, which if efficiently carried out will banish the liquor traffic from the province. Temperance workers are also actively engaged in a campaign which aims at prohibition for the whole dominion.

Separate Schools Again

The school dispute in Manitoba dies hard. The Roman Catholics of Winnipeg have forwarded a memorial to Sir Wilfred Laurier on the question, and have received a reply which is in substance a refusal to deal with the matter. It is to be regretted that in Ontario Bishop McEvay is taking steps to convert some of the public schools in his diocese into separate schools. Would that Ontario had done at confederation what Manitoba has had the wisdom to do and laid good and strong foundation for a national system of education.

J. P. G.

In a Street Car Accident

The pastor at Spanaway, Wn., Rev. Herbert Gregory, met his death July 4 in a street car accident in Tacoma, in which thirty-five persons were instantly killed, several others have since died and more than sixty were seriously injured. The funeral was from First Church, Tacoma, and the burial was at Roy, where Mr. Gregory had his first pastorate in this state. He leaves a wife and two children, a son and daughter, the former being now in Alaska.

Record of the Week

Calls

ANDERSON, EDWARD, Quincy, Mass., to associate pastorate Berkeley Temple, Boston. Accepts.
APPLETON, FAYETTE G., to give all his time to Arlington, Neb., for which he has been caring in connection with Linwood.
BALCOM, FREDERIC A., Sayesville, R. I., to Franklin, N. H.
BEARD, GERALD H., South Norwalk, Ct., to College St. Ch., Burlington, Vt.
BRUNER, CHARLES A., Metropolis, Ill., to South Danville.
CARTER, FERNANDO E., Mason City, Io., not called to Ruthven, but only acts as state missionary.
COLLINS, ELBERT J., Chillicothe, Ill., to Lamolite. Accepts.
EDWARDS, ROSINE M., Tolt, Wn., to be principal of Woodcock Academy, Ahtanum. Accepts.

EVANS, THOS., Oberlin Sem., to Brewster and Pleasant Valley, Neb. Accepts, and is at work.
FISKE, G. WALTER, Second Ch., Huntington, Mass., to South Hadley Falls. Accepts.
GORDON, J. LOGAN, St. John, N. B., to Bond St., Toronto.
HALES, JOHN J., Lamolite, Ill., to Stark. Accepts.
IVES, HENRY S., Francestown, N. H., to Dunbarton.
JOHNSTON, FRANK E., Valley Junction, Io., to Mt. Pleasant. Accepts, to begin Sept 1.
LOWRY, OSCAR, West Terre Haute, Ind., to Covenant Ch., Indianapolis. Accepts.
MCLELLAND, THOS., Pres. Pacific Univ., Forest Grove, Ore., to presidency of Knox College, Galesburg, Ill.
MARSHALL, CHAS. G., Yale Sem., to Dickens, Io. Accepts.
MEGATHLIN, HENRY G., Boston, Mass., to Park and Downs Chs., Quincy.
PARSONS, CHAS., Merville, Io., declines call to Columbus, Neb., and Lakeview, Io., and accepts call to Byron, Ill.
ROBERTS, OWEN W., Wimbledon, N. D., accepts call to North Branch and Sunrise, Minn.
ROBERTSON, GEO., to remain at Mentone, Cal.
ROOT, THEOPHILUS H., Whately, Mass., to Wood River Junction, Richmond, R. I.
WADLEIGH, REV. MR., Ind. missionary to India, to Waukomis, Okl. Accepts.
WELLS, CHARLES W., Freewater, Ore., to Ray, Yelm and Hillhurst, Wn. Accepts.
WILLMOTT, BENJ. A., Lee, N. H., unanimously called to Townsend, Mass. Accepts.

Ordinations and Installations

LEWIS, THOMAS J., i. East Andover, N. H., July 10. Sermon, Rev. Geo. H. Reed; other parts, Rev.

Continued on page 93.

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Life and Work of the Churches

(Continued from page 92.)

Record of the Week

Messrs. G. H. Dunlap, A. T. Hillman, J. A. McKnight.

LOHR, GEO. E., o. German People's Ch., St. Paul, Minn., July 3. Sermon, Dr. M. E. Eversz; other parts, Rev. Messrs. W. J. Gray, G. M. Morrison and Dr. G. R. Merrill.

SELDEN, JOSEPH H., i. Second Ch., Greenwich, Ct. Sermon, Dr. N. D. Hillis; other parts, Drs. Llewellyn Pratt, W. J. Long.

Resignations

BLACKMAN, VIRGIL W., Swansey, N. H., to join the Baptist denomination.

BRAITHWAITE, E. E., Yarmouth, N. S., and has accepted a fellowship at Yale.

HAVEN, EGBERT D., Woodland, Cal.

MURMAN, ADAM, withdraws resignation at Zion Ch., Montreal.

Personals

CLARK, WM. C., pastor at Hardwick, Vt., spends July and August abroad.

KLOCK, EDWIN J., on leaving Norwich, N. Y., for his new parish at Stonington, Ct., was presented with a substantial sum of money.

MARSHALL, CHAPMAN A., who closed his work at McGregor, Io., July 1, has removed to Cresco.

ROPER, FROE, CHAS. J. H., Bangor Sem., is summing abroad and will visit his mother in Wales and his brother in St. Petersburg.

STEVENS, CLARENCE H., S. Broadway Ch., Denver, Col., has returned from a trip to the Holy Land.

WATERS, NANCY M., sailed from Boston, July 11, on a two months' trip abroad, made possible by the generosity of his church, the First at Binghamton, N. Y.

Summer Supplies

BLANCHARD, JOHN L., recently of Avoca, Io., at Cameron, Col., in the Cripple Creek district.

CAMPELLE, JAS., Columbia City, Wn., at Black Diamond.

ENSMINGER, FRED P., Andover Sem., at Albany, Me.

GAY, WM. M., at McIndoes, Vt., during the absence of Rev. H. Martin Kellogg in Europe.

HAGER, CHAS. S., Union Sem., at Roxbury, Vt.

HEERMANCE, EDGAR L., Yale Sem., at Hardwick, Vt., during absence of Rev. Wm. C. Clark at International C. E. Convention.

JONES, GEO. M., Dartmouth Coll., at Upton, Me.

REES, LUTHER, at Third Ch., Denver, Col., for six weeks from July 15.

THOMAS, W. H., Mondovi, Wis.

Church Happenings

AUGUSTA, ME., entertains the State Conference in September. It has recently adopted individual communion cups.

CHESTERFIELD, N. H., is reoccupying its church building after the repairs recently made, including a fresh coat of paint on the outside and new paper for the inside on walls and ceiling.

DEERFIELD, N. H., gives its parsonage a fresh coat of paint and new paper preparatory to its occupancy by the new pastor, Rev. George F. Bradford.

DERBY, Ct., Second has just liquidated a long standing debt of \$4,500 and increased the salary of Rev. E. C. Fellowes.

EAST ORANGE, N. J., First has purchased adjoining property on Main Street with a view to future enlargement. Rentals from the present tenants more than cover the expense of carrying the added real estate.

ELYRIA, O., First dedicated its new house of worship, June 17. The building, of buff sandstone, contains 39 rooms, including 21 classrooms for the Sunday school, and ample facilities for institutional work.

HOPKINTON, N. H., has put a new furnace into its edifice.

PARK CITY, U., dedicated a new church building July 1, replacing the one destroyed by fire in 1898. It is of brick and stone, will seat about 200 and is free from debt.

PERRY CENTER, N. Y., received fifty members on confession of faith July 8, the result of a series of revival meetings during the past month under the direction of William Edgar of Daylestown, Pa.

If You are Tired

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Dr. M. H. HENRY, New York, says: "When completely tired out by prolonged wakefulness and overwork, it is of the greatest value to me."



SARATOGA SPRINGS, N. Y., will formally lay the corner stone of its new edifice July 21. Rev. W. G. Puddefoot will make the address and Pres. Franklin Carter will lay the stone. The building is to be of stone and is so far advanced that the audience-room is ready to timber.

SOUTH GARDINER, ME., has formed a parish and taken over from the Union Association, now dissolved, the church property.

WATERVILLE, ME., has become incorporated.

June Receipts of the A. B. C. F. M.

	1899	1900
Donations,	\$30,646.53	\$45,338.52
Donations for the debt,	150.00	119.72
Legacies,	14,171.05	9,384.91
	\$44,967.58	\$54,843.45

	10 mos. 1899	10 mos. 1900
Donations,	\$389,933.00	\$428,837.83
Donations for the debt,	1,251.68	818.80
Legacies,	78,232.03	97,797.21
	\$469,416.71	\$527,453.84

Increase in donations for ten months, \$41,004.83; increase in legacies, \$19,565.18; net increase, \$60,737.13.

For Accessions to the Churches see page 95.

Can anything make the bearing of a cross glorious? Many things can make a cross *endurable*; patience can, pride can, despair itself can. But can anything make it a *glory*? I know of only one thing that can—love!—George Matheson, D. D.

Scrofula

This root of many evils—

Tumors, abscesses, cutaneous eruptions, dyspepsia, readiness to catch cold and inability to get rid of it easily, catarrh, and other ailments including the consumptive tendency—

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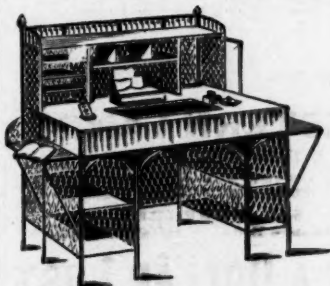


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The Business Outlook

While general trade is of a midsummer variety, that is, limited in volume, the demand is slowly but surely increasing. A feature in June was heavy advances in many lines of agricultural products, notably wheat. These advances have been practically sufficient to neutralize the recessions in manufactured products.

A great many authorities have been predicting decreased railroad earnings, yet these fail to materialize, and their maintenance on a large scale would seem to point to sound business conditions throughout the country. In the iron and steel industry some effort has been made to control prices, but this attempt has been a failure and people in the trade look for some further cutting in prices in the immediate future. The production of pig iron is rapidly falling off, which will do more to place this industry again in a sound position than anything else.

Manufacturers of cotton goods are in a peculiar position. Raw cotton the past week reached the highest price for ten years, while the export trade with China has been checked, owing to the acute situation in that empire. The result has been that several mills have shut down and short hours during the summer have been practically agreed upon by the Fall River print cloth mills. A better tone in the dry goods market in New York is noted. Wool is rather weak and buying by woolen mills is not of an enthusiastic or urgent character. The low prices that have been made for lumber and building materials have resulted in more activity in building.

Bank clearings for the past week aggregated \$1,525,820,000, a decrease of 4 per cent. from the previous week and 21.6 from this week a year ago. The large decrease from a year ago is due more to the lack of speculation in Wall Street than to any actual decrease in general business throughout the country. Shoes are quotably lower in price and a large portion of manufacturers appear disposed to make concessions. Many New England factories started up this week, but as yet without prospect of a long run.

Late last week the general stock market, which had been rising for some days previous, received a check, due to profit-taking and to the unsatisfactory character of news from China and South Africa. Politics have not as yet entered to any great extent into our speculative situation, although it can now be only a question of time when Wall Street will be giving a great deal of consideration to the fight for the presidency. It is likely that Mr. McKinley will be re-elected and that general business will receive a boom next fall, which cannot fail to bring about much activity in Wall Street and a great advance in security values. By the best experts, therefore, it is considered wise to purchase stocks on all weak days to hold until after the first of the year.

Boston Summer Arrangements

(Continued from page 90.)

29 will be Rev. Messrs. D. W. Waldron and R. W. Haskins. Dr. Sims will visit his mother in England and will supply a London church.

Highlands continues all services. Supplies during August will be: Rev. Messrs. W. G. Poor, C. R. Gale and Isaac Pierson. Rev. B. F. Leavitt spends his vacation at Somerville, Mt. Desert.

CHELSEA

Third continues all services. Supplies for the first three Sundays in August will be: Rev. Messrs. W. G. Puddefoot, H. A. Bridgman, A. E. Dunning, D. D. Rev. S. M. Cathcart goes to Northfield, Mass., and Westerly, R. I.

EVERETT

First keeps up all services, though that on Sunday evenings will be an informal one

for prayer and conference, in which will be merged the services of the Endeavorers. The pulpit will be supplied during August by Rev. G. Y. Washburn, a former pastor. Rev. W. I. Sweet seeks recreation in the Adirondacks.

MALDEN

Maplewood will be open throughout the season, the Endeavorers having charge of the evening service in July. The Sunday school sessions will be suspended in August. Rev. William H. Short will supply for the summer. The pastor, Rev. C. S. Macfarland, is taking an extended trip abroad.

QUINCY

Bethany will continue all services throughout the summer. Rev. Messrs. W. S. Thompson and Howard Bilman will supply July 22, 29. August preachers will be: Prof. I. C.

Clark, D. D., Dr. W. H. Bolster, Rev. G. A. Wilson, Dr. O. H. Denney. The pastor, Rev. E. N. Hardy, will rest at Maplehurst, Nelson, N. H.

ARLINGTON

The church will be closed for redecoration and repairs from July 22 till Sept. 5. The Sunday school will be suspended and probably the prayer meetings through August. Rev. S. C. Bushnell, the pastor, will spend that month in the Adirondacks at Long Lake, N. Y.

Meetings and Events to Come

HARVARD SUMMER SCHOOL OF THEOLOGY, Cambridge, Mass., July 5-21.
NORTHFIELD YOUNG WOMEN'S CONFERENCE, July 13-23.
NORTHFIELD GENERAL CONFERENCE, Aug. 2-19.
NORFOLK and PILGRIM BRANCH W. B. M., quarterly meeting at Squate, July 24.

3 Questions

- 1.—Do you realize what your income means to the wife and children dependent upon it for the necessities as well as the comforts of life?
- 2.—Do you realize what the effect to them would be if this income should suddenly stop?
- 3.—Have you protected them so that if this event should occur they would not be compelled to suffer?

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Ninety-Third Semi-Annual Statement, Jan., 1900.
SUMMARY OF ASSETS.

Cash in Banks.....	\$650,877.87
Real Estate.....	1,753,973.36
United States Bonds.....	1,932,500.00
State Bonds.....	26,000.00
City Bonds.....	727,392.49
Rail Road Bonds.....	1,076,310.00
Water Bonds.....	93,200.00
Gas Stocks and Bonds.....	144,800.00
Rail Road Stocks.....	4,848,780.00
Bank Stocks.....	318,000.00
Trust Co. Stocks.....	107,250.00
Bonds and Mortgages, being 1st lien on Real Estate.....	194,250.00
Loans on Stocks, payable on demand.....	234,125.00
Premiums uncollected and in hands of Agents.....	632,322.84
Interest due and accrued on 1st January, 1900.....	49,614.39
	\$12,808,395.95

LIABILITIES.

Cash Capital.....	\$3,000,000.00
Reserve Premium Fund.....	4,381,075.00
Reserve for Unpaid Losses and Claims.....	795,346.54
Net Surplus.....	4,631,936.41
	\$12,808,395.95

Surplus as regards policy holders \$7,681,936.41
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J. H. WASHBURN, E. G. SNOW, Vice-Presidents.
T. B. GREENE, A. M. BURTIS, Secretaries.
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New York, January 9, 1900.

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Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

58. ANIMAL STORIES

1. TRANSPOSITION

Her little head had two queer horns,
Her voice was really quite "ear-splitting";
And oft her Langshan friends would ONE
Her into rages with their twitting;
"Aye, cackle on," she shrilly cried,
TWO, yet a wise, gray little owl;
"You, friends, are THREE a shilling each,
But I—why I'm a GUINEA-fowl!"

2. PALINDROME

These pigs to market went one day:
"M*Y*E*A*A*A*E*Y*M? Let's try!" said they,
But, when the gardener drove them out,
One curled his tiny tail in scorn,
One wrinkled up his pert young snout;
Yet sighed to see the gate swing to
And shut those beds of luscious fruit in.
"I thought," one grunted, "gardens were
The proper place for things to root it!"

3. ENIGMA

A water-rat and hedge-hog passed
Conundrums gaily to and fro:
Within the ark a headless bird
Found shelter many years ago.
Since then her voice of liquid gold
The forests' gloomy depths has cheered,
But when she found her head again
That stanch old ship had disappeared.

MABEL P.

59. SOMETHING IN NAMES

If married, you may be fortunate enough to include in your family a promising (1) American philanthropist and authoress or (2) English chemist and electrician. Your meals are prepared by the (3) English navigator, your bread being obtained from the (4) English explorer in Africa. You are called to breakfast by (5) the inventor of the telephone. Before going to town, your hair is cut by the (6) American historian; and occasionally it is necessary for you to have your wardrobe attended to by some (7) old English poet. You work in your garden with (8) an English admiral. Your gardening may be greatly hindered by (9) American author and statesman; and it may often be necessary to remove (10) American journalist. If you have a large estate, you may derive much profit from (11) English naturalist and (12) American general. Your pond also may yield much to a good (13) American theologian and historian; and your forest may aid a (14) Scotch anatomist and surgeon. From your day's occupation, whatever it may be, you return with pleasure to cheerful (15) Scottish editor. MARTHA.

60. EQUIVOQUE

Here stands a man of brawn and might
Who toils from early morn till night.
His is a calm, contented mind;
He dwells at peace with all mankind,
Earning a living by the sweat
With which his honest brow is wet,—
He is an ALL!

There skulks a scoundrel—mark him well!
He soon will grace a prison cell.
How nervously he steals along
Among the careless evening throng.
He's "wanted" badly. Ah, he sees
An officer, and swiftly flees—
He is an ALL!

ANON.

61. ENIGMA.

1. Give it to the fisherman, it lands his trout;
to the barber, it tells his trade; to the surveyor, it measures our land; to the earth, it remains hidden from human eye.

2. Give it to your speech, it is the essential matter; to your tool, it pierces tough materials; to your navigator, it leads you safely over the sea; to your letter, it gives meaning where might be nonsense. CARL.

ANSWERS

54. Orbit (orb-bit).
55. 1. Prussian green. 2. Neutral tint. 3. Burnt sienna. 4. Chinese white. 5. Rose madder. 6. Carmine. 7. Ultramarine. 8. Indian red. 9. Crimson lake. 10. Antwerp blue. 11. Venetian red. 12. Raw umber. 13. Raw sienna. 14. Prussian blue.
56. 1. Haw, haw-haw. 2. Aye, aye-aye. 3. Fur, fur-fur.
57. 1. Gray. 2. Herrick. 3. Byron. 4. Homer. 5. Addison. 6. Southey. 7. Goldsmith. 8. Béranger. 9. Landor. 10. Goethe. 11. Dante. 12. Emerson.

These answers are acknowledged: From A. K. G., Gorham, N. H., 44, 45; H. T. S., Salem, Mass., 45; A. R. R., Holley, N. Y., 45; Abbie A. Tidd, Westboro, Mass., 45, 48.

The hard knots, it appears, were 46 and 47.

Life and Work of the Churches

[Continued from page 93.]

Accessions to the Churches

	Conf.	Tot.		Conf.	Tot.
CALIFORNIA			MINNESOTA		
Berkeley Park,	—	5	Dodge Center,	—	12
Oakland, Pilgrim,	—	9	Minneapolis, Robbins-	—	6
Pacific Grove,	3	7	dale,	6	6
Redlands,	2	4	NEW YORK		
Tulare,	—	5	Java,	3	3
CONNECTICUT			Lockport,	7	10
Danbury, First,	7	9	New Haven,	3	5
Ellington,	7	10	Pulaski,	3	7
Thomaston, First,	5	6	OHIO		
Wethersfield,	12	16	Columbus, Plymouth,	47	52
ILLINOIS			Medina,	—	36
Carpentersville,	—	12	WISCONSIN		
Dundee,	69	74	Clinton,	—	3
Lyndon,	—	9	Dodgeville,	—	10
Princeton,	—	74	Endeavor,	—	4
MASSACHUSETTS			OTHER CHURCHES		
Attleboro Falls,	2	4	Buchanan, N. D.,	—	6
Charlemont,	2	3	Charleston, S. C., Cir-	—	5
Marion,	2	4	cul,	—	5
Springfield, Hope,	7	7	McIntosh Falls, Vt.,	6	6
Worcester, Bethany,	1	1	Meadville, Pa., Park,	8	8
Old South,	4	7	Newport, Ky.,	5	5
Piedmont,	5	10	Portland, Ore., Missis-	—	12
Pilgrim,	7	11	sippi Ave.,	—	34
Union,	2	7	Ruthven, Io.,	—	10
MICHIGAN			Walla Walla, Wn.,	10	11
Hopkins Station,	4	7	Churches with less	—	—
Moline,	5	9	than three,	5	9
Conf., 251; Tot., 496.					
Total since Jan. 1: Conf., 5,339; Tot., 13,604.					

Conf., 251; Tot., 496.

Total since Jan. 1: Conf., 5,339; Tot., 13,604.



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